ST EXTENSIVE
CARPET STORE.
Y PETTES & CO.
ASHINGTON AND SUMMER
STREETS.
S AND MANUFACTURERS
—OF—
Carpetings,
ERFINE INGRAIN CARPETINGS,
Medium INGRAIN CARPET
and beautiful patterns, suited to all
INGRAIN CARPETINGS, in good
Medium quality IMPERIAL
PETINGS, manufactured at Bro-
RICH CARPETING, Plain, Double Tw-
assortment of all widths and qualities
the latest styles.
TAPESTRY BRUSSELS.
Brussels Goods which are the
ceived from the Factory
be shown, side by side, with
Carpets, that purchasers may
superior merits. The prices of these
lower than the English.
BRUSSELS CARPETS.
TAPESTRY CARPETS, VE-
CARPETS, ROYAL WILTONS
VERS LONDON INGRAIN
ENGLISH STAIR CARPETS
DRUGGETTS, &c. &c.
at low prices.
Great advantages in the pursuit of our
to offer to our customers every descri-
KINDS, of our own manufacture, from
and prices constantly suited to the abo-
Second Vessel this Day, from Liverpool
Tapestry Brussels. We have
styles and patterns, and are in re-
Carpets at prices to suit, that they
March 31
ANT TO LADIES
anover Street
Goods Warehouse!
HANOVER STREET.
Sun, Salem and Endicott streets.
Dress Goods and Sample Cards of choice
DRESSES, which for extent and variety
exceed. Among which may be found
beautiful styles FRENCH GINGHAMS,
beautiful styles SCOTCH GINGHAMS,
LINEN GINGHAMS,
various styles, Rich DE LAINES,
PRINTS,
of Lady purchasers to our
L DEPARTMENT,
contains every variety of shawls
LONG SHAWLS,
SQUARE SHAWLS.
SHAWLS.
Complete Assortment at the LOW
RE-KEEPING DEPARTMENT
We have always received the credit
and full assortment of DOMES-
the closest. This is in every
and is, emphatically, the
FAMILY STORE
NEXT, for the sale of HOUSE-KEEP-
the various kinds.
BASSES, DIAPERS, &c. &c. by
Yard.
Agents for the arrival of the French and
RDSON & CHILDS,
HANOVER STREET,
and Endicott streets.
March 31
SWITZERLAND.
DICE FAMILY LINENS!
& E. Jacobs & Co.,
TREMONT ROW,
Have now on hand, packages of 7/8, 4/4,
BLEACHED and PLAIN CASE LIN-
for their trade by one of the
TEACHERS IN IRELAND.
Import confirmed Factory. The Impor-
former stock, comprising a beautiful desir-
BEST ASSORTMENT
to be found in the city. They are war-
A, grass bleached, and made strength a
and prices as low as can be found in
Rate Linens.
and examine the assortment, as they
LL ADVANCE.
Annual Advance FRONTING LINENS,
Also Thin March 3
E. M. C. J.
ALE PHYSICIAN
the various kinds
No. 60 CAMBRIDGE,
Corner of Green Street, Boston, Mass.
Ladies and Children, except those
with great experience and success in
to her long location in Boston is
to require further comment. Her
vegetable, and her method of treat-
Medicines, are offered to the public
Diseases over others, as she receives
Gum Balsams and Essential Oils,
that are raised and gathered expose
which she is enabled to cure most
to baffled the skill of many of the most
physicians, as will be proved by
at a distance from Boston, who can-
to consult them personally, can be
Medicines sent to any part of the
Boston, by addressing a letter to the
in perfect safety to the Differ-
Boston, or by note to the U. S. Hotel,
Terms of all cases to be paid, and they
attended to.
June 10.
ANO-FORTES.
AUSTIN & ALLEN, late HALLET,
AND, and successors to BROWN &
following their friends and the public,
the increase of manufacturing and
them at their OLD STAND, No. 253
WASHINGTON STREET, where friends and
are cordially invited to call.
RUSSELL HALLET,
WILLIAM CUMSTON,
HENRY ALLEN.
ALLEN, are authorized to use
the firm of HALLET, DAVIS & CO.
of liquidation. So Mr. Davis, the
of note in those concerned, has
the assurance of manufacturing and
them at their OLD STAND, No. 253
WASHINGTON STREET, where friends and
are cordially invited to call.
RUSSELL HALLET,
WILLIAM CUMSTON,
HENRY ALLEN.
Boston, March 31
ALLEN, are authorized to use
the firm of HALLET, DAVIS & CO.
of liquidation. So Mr. Davis, the
of note in those concerned, has
the assurance of manufacturing and
style of HALLET, DAVIS & CO. to do
upon the same principles and
as heretofore, at the same old
Mr. HALLET, late partner with BROWN & HALLET,
the same store at the head of the
with the same firm, where he will be
to wait upon the friends of HALLET, DAVIS & CO.
and the old friends, No. 253 WASHINGTON
STREET.
RUSSELL HALLET,
HENRY ALLEN.
EXCHANGE
ING ROOMS,
Office Avenue.
Congress Street to the Post Office.
BOSTON.
Accommodated with the best that the
at any house of the kind, at moder-
Also a good assortment of ANY
Establishment in the city.
DINNER from 12
SUPPER from 5 to 9 o'clock.
P. W.
G. C. RYMAN.
of The Recorder,
CORNHILL, BOSTON.
TERMS.
Persons their papers be sent, paid in
the first week in the month, and
of the year. If not,
Persons in the country, or carriers,
will be required at any time in the
Will be forwarded until the subscriber
and pay arrearages, ex-
of the Proprietor.
Communications through the Post office
and be addressed to MARTIN
Agents, who will forward five new
names stated above, shall receive a
for the same.

The Boston Recorder.

MARTIN MOORE, EDITOR & PROPRIETOR. BOSTON, FRIDAY, APRIL 14, 1848. VOLUME XXXIII. NO. 15.....WHOLE NO. 1687.

Boston Recorder.

LETTERS
FROM HON JOHN QUINCY ADAMS TO HIS SON

On the Bible and its Teachings.

Communicated to the N. Y. Tribune.

LETTER IV.

We were considering the Bible in its historical character, and as the history of a family. From the moment when the universal history finishes, that of Abraham begins, and thenceforth it is the history of a family of which Abraham is the first; and Jesus Christ the last person; and from the first appearance of Abraham, the whole history appears to have been ordered from age to age expressly to prepare for the appearance of Christ upon earth. The history begins with the first and the mildest trials of Abraham's obedience, and the promise as reward of his fidelity, that in "him all the families of the earth should be blessed." The second trial, which required the sacrifice of his son, was many years afterward, and the promise was more explicit, and more precisely assigned as the reward of his *obedience*. There were between these periods two intermediate occasions, recorded in the 15th and 18th chapters of Genesis—on the first of which, the word of the Lord came to Abraham in a vision and promised him he should have a child, from whom a great and mighty nation should proceed, which, after being in servitude 400 years in a strange land, should become the possessors of the land of Canaan from that of Egypt to the river Euphrates. On the second, the Lord appeared to him and his wife, repeated the promise that they should have a child, that "Abraham should surely become a great nation, and that "all the nations of the earth should be blessed in him," "for I know him, saith the Lord, that he will command his household after him, and that they will keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him" from all which it is obvious that the first of the promises was made as subservient and instrumental to the second—that the great and mighty nation was to be raised as the means in the ways of God's providence for producing the sacred person of Jesus Christ, through whom the perfect sacrifice of atonement for the original transgression of man should be consummated, and by which "all the families of the earth should be blessed." I am so little versed in controversial divinity that I know not whether this 18th chapter of Genesis has ever been adduced in support of the doctrine of Trinity; there is at least in it an alteration of those divine persons, and of one not a little remarkable which I know not how to explain; if taken in connection with the 19th, it would seem that one of the men entertained by Abraham, was God himself, and the other two were angels, sent to destroy Sodom. Leaving this, however, let me ask your particular attention to the reason assigned by God for bestowing such extraordinary blessings upon Abraham. It unfolds to us the first and most important part of the superstructure of moral principle, erected upon the foundation of obedience to the will of God. The rigorous trials of Abraham's obedience mentioned in this, and my last letter, were only tests to ascertain his character in reference to the single, and I may say abstract point of obedience, here we have a precious gleam of light, disclosing what the nature of this will of God's was, that he should command his children and his household after him; by which the parental authority to instruct and direct his descendants in the way of the Lord was given him as an authority and enjoined upon him as a duty; and the means which he was then empowered and required to teach his posterity were, "to do justice and judgment." Thus, Obedience to the Will of God, is the first, and all comprehensive virtue taught in the Bible, so the second is Justice and Judgment toward Man; and this is exhibited as the result naturally following from the other. In the same chapter is related the intercession of Abraham with God for the preservation of Sodom from destruction; the city was destroyed for its crimes, but the Lord promised Abraham it should be spared if only ten righteous should be found in it; the principle of mercy was therefore sanctioned in immediate connection with that of justice. Abraham had several children; but the great promise of God was to be performed through Isaac alone, and of the two sons of Isaac, Jacob—the youngest was selected for the foundation of the second family and nation; it was from Jacob that the multiplication of the family began, and his twelve sons were all included in the genealogy of the tribes which afterward constituted the Jewish people. Ishmael, the children of Keturah, and Esau, the eldest son of Isaac, were all the parents of considerable families which afterward spread into nations; but they formed no part of the chosen people, and their history, with that of the neighboring nations, is only incidentally noticed in the Bible, so far as they had relations of intercourse or hostility with the people of God. The history of Abraham and his descendants to the close of the book of Genesis is a biography of individuals; the incidents related of them are all of the class belonging to domestic life. Joseph, indeed, became a highly distinguished public character in the land of Egypt, and it was through him that his father and all his brothers were finally settled there—which was necessary to prepare for the existence of their posterity as a nation, and to fulfil the purpose which God had announced to Abraham, that they should be four hundred years dwellers in a strange land. In the lives of Abraham, Isaac, Jacob and Joseph, many miraculous events are recorded; but all those which are spoken of as happening in the ordinary course of human affairs have an air of reality about them which no invention could imitate. In some of the transactions related, the conduct of the patriarchs is highly blamable; circumstances of deep depravity are particularly told of Reuben, Simeon, Levi and Judah, upon which it is necessary to remark that their actions were never spoken of with approbation, but always with strong marks of censure, and generally with a minute account of the punishment which followed upon their transgression. The vices and crimes of the patriarchs are sometimes alleged as objections against the belief that persons guilty of them should ever have been especially favored of God; but, vicious as they were, there is every reason to be convinced that they were less so than their contemporaries; their vices appear to us at this day gross, disgusting and atrocious; but the written law was not then given, the boundaries between right and wrong were not defined with the same precision as in the tables given afterward to Moses; the law of Nature was the only rule of morality by which they could be governed, and the sins of intemperance, of every kind recorded in Holy Writ, were at that period less aggravated than they have been in after ages, because they were in great measure sins of ignorance. From the time when the sons of Jacob were settled in Egypt until the completion of the four hundred years, during which God had foretold to Abraham that his family should dwell there, there is a chasm in the sacred history. We are expressly told that all the house of Jacob which came into Egypt, were threescore and ten: it is said then that Joseph died, as did all that generation; after which nothing farther is related of their posterity than that "they were faithful and multiplied abundantly and waxed exceeding mighty, and the land was filled with them, until there arose a new king who knew not Joseph." On his first arrival in Egypt, Jacob had obtained a grant from Pharaoh of the land of Goshen, a place particularly situated to the pastorage of flocks; Jacob and his family were shepherds, and this circumstance was, in the first instance, the occasion upon which that separate spot was assigned to them, and, secondarily, he was the means provided by God for keeping separate two nations thus residing together: every shepherd was an abomination to the Egyptians, and the Israelites were shepherds, although dwelling in the land of Egypt; therefore, the Israelites were sojourners and strangers; and by mutual antipathy toward each other, originating from their respective conditions, they were prevented from intermingling by marriage, and losing their distinctive characters. This was the cause which had been reserved by the Supreme Creator, during the space of three generations and more than four centuries, as the occasion for eventually bringing them out of the land, for, in proportion as they multiplied, it had the tendency to excite the jealousies and fears of the Egyptian king—as actually happened. These jealousies and fears, suggested to him a policy of the most intolerable oppression and the most execrable cruelty toward the Israelites: not contented with reducing them to the most degraded condition of servitude, and making their lives bitter with hard bondage, he conceived the project of destroying the whole race, by ordering all the male children to be murdered as soon as they were born. In the wisdom of Providence, this very command was the means of preparing this family—when they had multiplied into a nation—for their issue from Egypt, and for their conquest of the land which had been promised to Abraham; and it was at the same time the immediate occasion of raising up the great Warrior, Legislator and Prophet, who was to be their deliverer and leader. Thenceforth, they are to be considered as a people, and their history as that of a nation. During a period of more than a thousand years, the Bible gives us a particular account of their destinies, an outline of their constitution, civil, military, and religious, with the code of laws presented to them by the Deity, is contained in the books of Moses, and will afford us copious materials for future consideration. Their subsequent revolutions of government under Joshua, fifteen successive chiefs denominated Judges, and a succession of kings, until they were first dismembered into two separate kingdoms, and after a lapse of some centuries both conquered by the Assyrians and Babylonians, and at the end of seventy years partially restored to their country and their temple, constitute the remaining historical books of the Old Testament, every part of which is full of instructions. But my present purpose is only to point your attention to their general historical character. My next will contain a few remarks on the Bible as a System of Morals. In the mean time, I remain your affectionate Father,

JOHN QUINCY ADAMS.

Lecture to Young Men.—No. 3.

BY REV. RUFUS W. CLARK.

"I have written unto you, young men, because ye are strong"—1st John, 2: 14.

In the next place *the cultivation of the principles of virtue and integrity* is indispensable in the formation of a vigorous and useful character.

A youth may have the highest degree of energy and may be industrious in discharging the duties of his vocation, but there is no safety for him except in adhering inflexibly to the path of virtue. But in the midst of the temptations in our own country by which the young are surrounded, when we think of the facilities and allurements which exist for bringing upon them the evils and horrors of intemperance, of the dreadful amount of profanity in our streets—of the number of parents who allow their children to desecrate the Sabbath, and indulged unchecked in the various forms of vice, and of the errors and infidel sentiments that are abroad, perverting their minds and overthrowing the very foundations of morality and religion, we are indeed appalled; and could we make our voices reach the ears of every young man in the community we would warn them as they value their happiness, their characters, their peace of mind—their hopes here, and their prospects hereafter, to abandon the paths of sin and shun those who would entice and destroy them.

It is a melancholy and appalling fact that in our highly favored towns and cities with all our churches, our Sabbath schools supplied with able and faithful teachers, our system of education and the various means of intellectual and moral improvement that are enjoyed, that there is so deep and rapid a current of dissipation that is demoralizing so many of our young men. Were I at liberty to speak out before this audience the whole truth upon this subject, and designate the several places where intoxicating drinks are sold, where gambling is night after night carried on, where licentiousness is encouraged, where some persons even on the holy Sabbath resort to indulge in every abomination: were I at liberty to speak of parents among us whose hearts are bleeding over the fate of promising amiable and talented sons who have been swept by evil companions, into the vortex of these horrible corruptions, we should feel the pressing need there is, of something being immediately done to break up and annihilate, these sinks of iniquity. To what purpose is it that we preach, and labor and pour forth our earnest appeals while there are so many places established to swell the tide of intemperance, and send the keenest anguish into families, and blast the hopes and prospects and destroy the bodies and souls of our youth. To what purpose are all our efforts while there are gambling rooms and brothels within the sound of our own church bells. The profanity, the rowdyism, the victims of intemperance, the Sabbath breaking that we witness in our streets, these are but a few of the external evils, that in a more concentrated and horrible form may be seen at the sources of iniquity. These are but a few of the rivulets occasioned by the overflowing of the mighty tide, that in these places of dissipation may be seen in all its depths and blackness and pollution. There are many parents among us who are not aware to what an extent their children are enticed from the paths of virtue, and too often they became informed of it when it is too late to remedy the evil, when they are fast in the grasp of the monster intemperance or the demon licentiousness. And my readers the great source of the evils to which we have referred is the example and encitements of evil companions. Those among us who have gone the greatest lengths in dissipation, whose bodies and souls are rotting away under the influence of their vices, cannot bear to feel that their is so much virtue around them; and they desire to drag others into the horrible pit into which they have plunged. And the plague in our community would be a blessing, the cholera itself would be mercy, the consumption would be a welcomed guest compared with the destroyers of the bodies and souls of our youth. The very air they breathe is infected with moral disease. Their hearts are filled with the pernicious drugs of corruption. Their path is the way to hell going down to the chambers of death, and it were better for our youth to seek the company of reptiles and the most ravenous of the beasts of prey, than to come within the sphere of their damning influence. I had rather follow a son to the grave, rather gaze upon his cold brow and sealed lips and marble deathstruck form, than to know that night after night he was the companion of these ambassadors of hell; than to know that he was breathing the fumes of our grog shops, and learning from the teachers of immorality among us, to blaspheme the name of God, and riot with gamblers and with harlots.

We are alarmed at the approach of any danger of disease among us. The report of a single case of small pox awakens anxiety among many; and why should we not be moved when we hear that one and another has fallen a victim to dissipation—when we learn that four young men are found in a single street drunk at night, young men, who, but for the barking of a dog might have perished; and oh what a death would theirs have been. To have gone from the haunts of dissipation into eternity, into the presence of a just and holy God, to have been slain by the curse of intemperance—that curse which we nurture among us, and spend tens of thousands of dollars annually to sustain, to have gone into that world where they would have read over the gates of the eternal city, the words, "no drunkard shall enter the kingdom of heaven." Can we conceive of a death more appalling, more horrible.

Were vice presented to the young in all its odious features and destructive consequences they would shrink back with horror from its contaminating influence. But veiling her deformities, she appears in an alluring and attractive form, attended with music and dancing and a thousand fascinating pleasures. She invites her votaries to break away from the restraints of a rigid and cold virtue, to disregard the threatenings of the Bible, and the admonitions of conscience, and drink the cup of pleasure while the spirits are buoyant and the springs of life are fresh and active. And truly her path seems, at first, to be strewed with flowers and her bowers to be decked with garlands of the richest hue. The soul is enchanted with her music, and all anxious thoughts are drowned in revelry and mirth. But soon the scene changes, rapidly, fearfully changes. The bright prospects begin to fade, and conscience whispers of remorse. Spectral forms rise up before the victim of sin, and breathe in his ear the words, *judgment, retribution, eternity*. The tide of agony, deep, rapid, ruinous, begins to flow; a tide that no sighs, no tears, no pleadings can check. The voice of reason having been slighted, the laws of Heaven having been trampled under foot, and all that is venerable in infinite wisdom, and awful in authority and touching in goodness, having been disregarded, the sinner must cling to what he can gather from the wreck of his hopes. If he has trusted to dissipation for happiness, he must take what dissipation can give. He must wring from it, if *he can*, something to soothe his agitated spirit, something to console him for the loss of health, reputation, principles and friends. But alas! with his hopes all shattered and his prospects blasted, he wakes up to a consciousness of his situation, when it is too late to remedy the evil. He struggles to tear off his chains, but they are too heavy and too strong to be broken.

These vicious associates also lead astray, and corrupt others, by throwing ridicule upon virtue and religion. They brand with weakness all who acknowledge a superintending providence, and profess to have the fear of God before their eyes. They appeal to the pride of the human heart, and strive to induce their victims to spurn the humiliating doctrines of the Cross. Religion is synonymous in their minds with superstition, and the stupendous frame-work of the divine government, and the plan of redemption with the sublime and glorious hopes which it unfolds, they endeavor to shatter by a single stroke of wit, or expression of irony. And multitudes are kept back from seeking the salvation of their souls by the fear of the contemptuous smile, or cutting ridicule of these guilty companions. Though their example is more disastrous than the "pestilence that walketh in darkness," or "the destruction that wasteth at noon day," yet it is followed. Though their very breath is infected with the leprosy of sin, and they are enveloped in a noxious atmosphere to inhale which is almost certain ruin, yet they lead on their victims from one stage of profligacy to another, until their fate is sealed.

Oh young man, remember that "fools make a mock at sin." Remember that "fools despise wisdom and instruction." Remember that "the fool hath said in his heart there is no God." Remember, too, that when you yield to the solicitations and influence of these destroyers, you sacrifice your principles, your characters, your peace of mind, your prospects for time and your hopes for eternity. Your sun goes down in darkness and gloom, and you enter upon a night to which there is no morn; a night of black, unending despair; a night in which no star is visible.

Ishmael.

One cannot but feel an interest in Ishmael—figuring him to be of a noble nature—one of those heroes of the wilderness who lived on the produce of his bow, and whose spirit was nursed and exercised among the wild adventures of the life that he led. And it does soften our conception of him whose hand was against every man, and every man's hand against him, when we read of his mother's influence over him, in the deference of Ishmael in whom we read another example of the respect yielded to females in that so called barbarous age of the world. There was a civilization, the immediate effect of religion in those days, from which men fell away as the world grew older.'—*Dr. Chalmer's Scriptural Readings.*

Adherence to Principle.

The importance of honesty and "an early adherence to principle," in time enforced by Rev. Dr. Sharp, in his sermon on the death of John Quincy Adams. In not devotion to principle in danger of dying out from the land, amid the glories of military chieftainship, and the pandering to wealth and power?

No one ever doubted his word. No one ever mistrusted that he would violate an engagement. He was never disqualified by low indulgences for the performance of his high duties. Nor was he ever in danger of betraying the interests of his country, in the smallest degree, either from allowing himself to be in embarrassed circumstances, or from uniting himself by dissipation to attend to his duties. Nor was he ever tempted to sacrifice the interests of his country for the sake of pleasing or silencing any companions in vice. He had no such companions. He had no occasion to bribe any man—to buy any man—or to fear that he should be betrayed and exposed by any man. He was not afraid of evil tidings going abroad to his injury, for they would have been truthless. He walked safely, because he walked uprightly. I do not believe, that if his most trusted political friends had turned against him, they could have put him to shame, by any discoveries which they could have made. And I have not the least doubt, but that the more his most private official acts shall come before the world, the brighter the purer, and the more glorious will he stand.

The following remarks are made on the "benefit of an early adherence to principle:"—

I do not mean by principle, anything that is merely partisan, but that which men of any political party may, and should cultivate. I mean by principle, integrity of purpose, of rule and of action, instead of expediency.—How many politicians there are, who inquire not after what is right, but what will be successful; not what is truly wise, but what is plausible, and will flatter and please the people—not what will build up the country, but what will build up a party. How many would go for war or for peace, for slavery, or for its abolition, just as professions for one or the other, would seem to favor their particular cause. Now I take it that whether mistaken or not in his opinions, Mr. Adams never disgraced them. He never tossed them from him like a ball, and seized them when they rebounded, and threw them away again, to any who might catch them, as would suit his interests. He never seemed to believe, what he did not believe. When he erred, he erred honestly; he avowed his real opinion, kept to it, and did not vacillate, inwardly laughing at those, who were so credulous as to believe that his published professions were sincere. In the exercise of this fearless principle of integrity, he advocated the right of petition, when it was exceedingly unpopular to do so. He entered his solemn protest, and used his influence against slavery; and his last complaint. No, although it might have been repressed by some of his political friends, was proper to all, of his personal independence, and of a firmness that never allowed him to recede from his convictions of duty. He was sincere, honest, upright, open. These virtues, posterity will award to him. But he is gone. Whatever were his virtues or his defects, as to this world, he is now no more. He himself, in the last words he was heard to utter, said, he lay in his helplessness, "*This is the last of earth.*" No doubt he was content, satisfied that the time of his final summons had come and that death had found him at his post, going to his country his last communications, but that country, to which he had given his almost entire life, in stations the most responsible and honorable in which his country could place him.

Ecclesiastical Nomenclature.

Sometime since, we called attention to the prevalent custom in Connecticut, of calling the Congregational churches, Presbyterian, stated its absurdity, and indicated practical evils which might flow from it. We recur to the subject again, that we may urge the importance of a right ecclesiastical nomenclature in this respect. To show that the practice of calling our churches Presbyterian has not been confined to the common people, we will present our readers with a copy of a letter of recommendation which was granted to one of the members of the Centre Church in this city, something more than thirty years since, and just before the installation of the present pastor. The original lies before us as we write.

"This may certify that —— is a member in good standing, of the First Presbyterian Church, in Hartford, in Connecticut, and as such is recommended to any church where God in his providence may call him.

(Signed,) JOSEPH STEWARD,
Moderator with the deacons of said Church
Hartford, October 27, 1817."

The individual who signs his name as Moderator, was the Rev. Joseph Steward, an aged and intelligent minister, then resident in Hartford, who had been chosen Moderator of the business meetings of the Church, while the pastoral office was vacant. He was a well informed man, and yet through force of habit, and in connection with the current phraseology of the day, he called the 1st Congregational Church, Presbyterian, and that in an official paper. This proves the inveteracy of this Connecticut habit—a habit in which we are sorry to say, the land has been very "steady."

We insist upon a proper use of names, because the things widely differ to which the names are respectively applied, and it is desirable to conform language to facts. Moreover it is of no small consequence to have the people trained to discriminating thought and appropriate speech on all subjects, and especially on those which pertain to religion.

CONGREGATIONALISM AND PRESBYTERIANISM.

The Congregational and Presbyterian forms of government are very dissimilar and ought never to be confounded. We shall briefly state the difference.

By a church in its full and complete sense, Congregationalists understand a congregation of believers with their baptized offspring, who statedly worship together, are united in a common covenant, and are presided over by officers of their own choice. The Presbyterian idea of a complete church, embraces all the believers, with their baptized offspring, in a nation, who adopt the same standard of doctrine, and are controlled by the same system of church government. Particular assemblies of christians are but fragments of this great unit. Thus we hear of the Congregational churches of the land; while the corresponding phrase in the other denomination embraces all in one word and speaks of the Presbyterian Church of the United States. From these diverse theories, flow diverse views of the position and authority of single congregations of the saints. Congregationalism declares each particular church to be of right independent of all others with a perfect freedom to manage its own affairs, to receive and finally expel its own members, and to elect, install, and depose, if it please, its own officers—though morally bound to seek and receive the advice of sister churches in important and difficult cases. Presbyterianism on the contrary asserts, that the particular church has no life separate from the ecclesiastical body to which it belongs, and that consequently all its acts must be supervised and revised by the Presbytery which consists of the pastors and one elder from each of the churches in a certain district. The Presbytery must present the call to a minister, must install him in his office, must once in six months examine the records of each of the churches, and must authoritatively decide all cases which are brought in any way before it, unless an appeal be taken to the Synod, which is the next higher court and is composed of several Presbyteries—above which again is the General Assembly having final authority over all the Synods, Presbyteries, and churches in the land. When we consider the internal arrangement of a single church, we still perceive a vast difference. A Congregational church believes that the power of discipline, and indeed of all action, is in the body of believers; and consequently every member is received and excluded by a vote of all the brethren, and all business is decided by a majority on a popular vote. Committees, both regular and special, are appointed, but they can only prepare business for the church, and give advice as to the course to be pursued. The Pastor and the Deacons who are the sole officers, have no more ecclesiastical power than the humblest member. They may have greater moral influence over others, but their vote counts for no more in the decision of a question. Enter however, a particular Presbyterian church, and you find three sets of officers—Pastors, Deacons and Ruling Elders. These latter, with the pastor for Moderator, compose the church session in whom the whole power of the church is vested, and who are elected for life. There are but two things that the general body of believers can do, viz, choose a pastor, and fill a vacancy in the session when one occurs; while even in this last case, the session hold the power of nomination. The session receive and exclude members and perform every other act of an ecclesiastical nature. An appeal may be made from their decision, not to the church but to the presbytery, and thence to the Synod and General Assembly.

We might go yet further into the differences of the two systems, but it is unnecessary. Plainly Congregationalism is a democracy, and Presbyterianism is an aristocracy elected for life. The two are so utterly dissimilar that they should never be confounded even in name. Names are often of great importance, and in this case they vary as the subjects vary. Presbyterianism is a wide departure from the simple and safe principles of christian liberty, and when once the path of freedom is deserted, there is no consistent stopping place short of absolute despotism. There was a great deal of truth in the remark of Dr. Emmons that "Association leads to Consociationism, Consociationism to Presbyterianism; Presbyterianism to Prelacy, Prelacy to Roman Catholicism, and Roman Catholicism is an ultimate fact." The nearer we conform to the independency of the New Testament, the more safety is there for the individual believer, and for the cause of Christ in general.

N. E. Religious Herald.

Demand of the Times.

The times demand that we should be true men. We have already defined what we mean by true manliness. It is, in a word, to develope the inner man, until we feel its power and acknowledge its authority. It is ceasing to be the impulse, and beginning to follow principle. It is placing truth at the helm of the mind, which alone is able to direct us with dignity and safety. It is to live for a high and noble purpose, turning our eye in the direction in which time goes, and marching straight on toward the position we were created to occupy.

Who, but such men, will be able to give a right direction to the fiery thought, and hold themselves and others from rushing into every error and extravagance? Who, but such men, can be firm and unshaken amid the violence of the present storm? What other man, in giving commands to himself, and in those around him, will be heard and obeyed? The time, as we have seen, is past, when we may safely trust to old surveys and old charts—The ocean of life is to be resounded and recharted. The world is venturing out into deeper waters, and into hitherto unknown regions. Hence the demand for men who are able to make improvement without destruction—men who can hold on to what has already been gained, while they prepare the way for advancement.

It is therefore evident, the times demand that, in each man, the conservative and aggressive principle should be harmoniously united.

The conservative may be as strictly an ultraist or fanatic, as one whose watch-word is aggression. The proper meaning of conservative, is a disposition to maintain the present order of things. The partizans of the Pope and the Pope himself, in the days of Luther, were most strenuously conservative. They sought by every possible means to maintain their religious system that had stood for ages. Their opposition is seen in their attempts to sustain that which was everywhere crumbling to the ground, and which, should it be continued, would prove most injurious to the world. Conservatism that will result in more injury than good, is ultraism. He is as truly a fanatic, who, for the purpose of preserving his physical system entire, should refuse to have a putrid limb amputated, as the man, who, from some sudden freak, should insist on the amputation of a sound one.—*Rev. C. Billings Smith.*

Borrowed Sermons.

"The Eclectic Review mentions a curious instance—and one amongst many which might be cited—of the mode in which Dissenters often unwittingly support the church, and are often admitted to its pulpits. It says, 'Few have any conception of the extent to which the sermons of Nonconformists are preached in the churches of the Establishment. We know a parish church, in which an Irish orator delivered with great glory and much applause, the sermons of Messrs. Jay and Parsons. A leading minister among us went one afternoon into the church of a fashionable watering place, and heard himself preach.'

If some of the American Reviews were as careful and critical in observations on pulpit performances and the habits of clergymen as him of our father-land, the clergy of this country—that is, many of them—we are afraid would be found in the same condemna tion as the Irish orator mentioned above. The sermons of Jay and Hall are sources of great temptation, especially to some young ministers. This might be tolerated, but for one thing. It is literary and theological *pilfering*, to say the least; and of course, not only a *shame*, but it crowds hard on the heels of *sin!* We have no objection to a minister's reading and *studying* Hall, Jay, Chalmers, Saurin or Massillon, or a thousand others of the English and French divines, living or dead; but that minister who *cannot* or *will not* make—*compose* we mean—his own sermons, ought, in our opinion, forthwith to leave the ministry.—*American Pulpit.*

Paul and Demosthenes.

BY DR. BETHUNE.

In taking St. Paul as a model of christian eloquence, we are struck by a resemblance, in many respects, between him and the mighty Athenian. We see in them both unusual physical defects overcome by zeal; the same fulness of thought, energy of language, and vehemence of manner; the same concealment of skilful order; the same insurgent parenthesis; the same dramatic use of dialogue, exclamation and apostrophe; the same Socratic pith of the sudden question; the same noble choice of images and use of figures; the same high consciousness of power; the same directness of attack, not upon the reason only, but through the mind upon the heart. If the apostle be at times more diffuse, it is because he must instruct, explain and guard against misconstruction, while the only aim of the orator is to convince and move. That enlarging of his thought, that gathering up as he rushes on, without losing his speed, golden truths seeming at first to bear but indirectly on his main purpose, yet firmly combined with his conclusion, is among the great excellences of the christian hierophant. Well does he prove, in other passages, that he has at his command an intense brevity.

Indeed, though here the christian is, by the grace of God, immeasurably superior, they are not unlike in their moral qualities of honesty, disdain of rhetorical trick and sophistry, (which St. Paul means by "words of man's wisdom,") desire of accomplishing the good of the people, and lofty faith in the tendency of their principles, living deep and strong within their souls.

We can scarcely avoid believing, (and I know not why we should,) that the apostle must have been an admiring student of the orator, such parallelisms do we find; as for example, St. Paul's vindication of his state and manner of life, against the accusations of his enemies in his speech before Agrippa, with the opening of Demosthenes' defence against the slander of Æschines in the Oration on the Crown. The turn of thought is precisely the same, nor is the language wholly unlike. The eleventh and the beginning of the twelfth chapter of the Hebrews is a most successful expansion of the same appeal to ancestral glory and example, the same summoning of a great cloud of martyrs, that is made in the famous adjuration by those who fell at Marathon, at Platea, at Salamis and Artemisium.

An Orator. It may be thought by some that St. Paul should be regarded rather as a writer than orator, from the fewness of his recorded speeches; though even they are sufficient to establish his right to the name, when we see an imperious heathen trembling before him, a luxurious and half apostate king almost convinced, and a whole city doing him homage as the god of speech. But we do not confine ourselves to his spoken addresses. His epistles, with few exceptions, are orations, exordium, argument, inferences, application and peroration. It is the soul of an orator, dictating to the scribe. He seems to have the churches before him. He calls to them by endearing names; he appeals, he beseeches, he soothes, he exclaims, he denounces, he weeps, as though they heard and saw him. We can imagine his very gestures as he walked the floor of his prison room, and his young secretary inscribed with with rapid pen his glowing words. Indeed his example is the more useful to us.

His Dignity. Most unworthy, then, of our place, is that shame-facedness of manner, that obsequious, whining, deprecatory tone, which so often makes the preacher appear like a cringing beggar or a whipt child, and excites contempt for the very truth he dishonors. What! are we ashamed of the gospel of Christ? Do we shrink from the reproach of the cross? Need we make such feeling excuses for being honest? Is there anything in religion to make its advocate "hang down his head like a bulrush," or that requires him to sing out his sermon through his nose to a very bad tune? What have we to fear from men? Should not love for them cast out fear? Was it thus Paul spoke before his judges? or Peter or Stephen before the Sanhedrim? or the noble martyrs at the stake? Was it thus that Calvin, and Luther and Zwingle, prevailed? If we tremble, as tremble we should, let it be at the awful presence in which we stand, the accountability we are under, the life or death hanging upon our lips. If we weep, or our voices falter, let it be in sympathy with our Master's sorrows, the exquisite tenderness of the Spirit's promise, the deep anguish of wounded souls, the unspeakable misery of the lost, the dishonor done to God's holy name. The source of such passion ennobles it, dignifies its expression, and carries with it the hearts of our hearers. Any meaner cause of emotion degrades our minds, and makes us contemptible, if not ridiculous. No wonder that men respect the ministry so little—they show so little respect for themselves.

Not Obscure. Some call our apostle obscure, involved, irregular. They do not know him. Happy were we, could we so err with him. His eloquence is no shallow, babbling brook, no stagnant pool, but a broad, deep, rapid river, with the winds of the Spirit sweeping its waves, that break dazzlingly in the beams of the sun of righteousness, but the waters are pure as the fountain of God, and bear to the ages to come the manifold wisdom of his grace. Stand on the bank, and it sweeps by too swiftly to reveal its depths. Launch boldly on its tide, and you shall be borne onward to God and glory.

Energy. It is painful to know that such a perversion of the true style for the pulpit has been much attempted of late, especially by wandering preachers bent upon getting up immediate excitement, rather than permanent usefulness. In some instances, they have played downright farces in the house of God. Ludicrous and low familiarities have been put into the mouths of supposed persons; nay, the devil has been called from the pit, the glorified saints from heaven, even (horrible dictu) the Holy God himself, to play parts in the wretched scene. Miserable preachers! miserable men! how dare ye thus trifle? How dare ye thus blaspheme? "It awakens attention." "It impresses." "It is successful in doing good." Impressive! Successful! Oh, thou holy, solemn, Jesus! Can a soul that has resisted thy love, thy tears, thy pangs, thy dying cries, be laughed into repentance?

An energetic speaker will sometimes exclaim with great effect. Garrick declared that Whitefield's "Oh" was more impressive than it was possible to imagine.

Gambling at the Foot of the Cross.

"GAMBLING ALWAYS GUILTY," is the truthful title of a well-timed sermon recently preached by Rev. J. Lansing Burrows of Philadelphia. The text is founded on Leviticus 19: 15. We make the following extract:—

The most affecting and heartless scene of gambling ever witnessed in this depraved world, occurred on Calvary, at the very foot of the cross of Christ. While the Redeemer hung under the fearful pressure of the world's transgressions, before his very face, marred for their sins, under his very eye, that wept not for himself but for them,—his executioners gambled for his garments. With the jeers and curses of those who hated him, and the sobbings and wailings of those who loved him, were mingled the rattlings of the dice box and the wranglings of the gamblers who parted his raiment among them and for his vesture cast lots.

There was exemplified its odious *avarice*. Custom gave the clothing of the convicted to the executioners. But the seamless coat, having more value than the other garments was coveted by each. Each hoping to gain it, staked his right upon the result of a game of chance. Thus is it ever with the gambler. Eager for gain, he hazards his own, to acquire his neighbor's rights. He longs to secure for himself that to which he has no claim in justice or equity. He seeks to appropriate to himself property for which he means not to render an equivalent. Here are the outworkings of a spirit intensely avaricious.

There was illustrated, too the utter *heartlessness* of the gambling spirit. Not even the overwhelming sufferings of the Son of God in his very death struggles could prevent of postpone the game. When did suffering excite pity in a gambler's heart and check his remorseless purposes? When has his frozen resolution been melted by the hot tears of anguish that his own ruinous schemes have caused to flow? Can he ply his craft amid the groans and wail of the ruined? Can he persist in such awful sport upon his throne of gain, though despair traces its haggard lines deeper and stronger with every deal, in the faces around him. No suffering—no tears can move him. He will calculate upon a groan to console

THE RECORDER.

FRIDAY, APRIL 14, 1848.

The Nature of Faith.

Faith is the instrumental cause of man's salvation. It takes hold of the justification which God has provided, and appropriates it to the believer's use and behoof, making it his own sure possession. Though faith is only the instrument, or means, by which justification is obtained, and is not at all the cause or ground of justification, yet it is the indispensable condition without which there is no obtaining that blessing. Christ alone, by his death and resurrection, is the cause or ground of pardon and salvation. And faith alone makes effectual application of these benefits to the soul. Christ is the water of life, and faith is the act of drinking. Christ is the gift of God which conveys eternal life, and faith accepts and treasures the gift as the soul's inestimable property.

Faith saves the soul by making it fit to be saved. It procures the removal of guilt and condemnation, which else had stood, like impassable mountains, in the way. It works by love, and purifies the heart; and makes us meet for the inheritance of the saints in light. It gives the mind a constant sense of the presence of Him who is invisible, and holds up in distinct view the vast realities of eternity. It keeps us under the restraining, guiding and elevating influence of these infinite truths. It nurses the new-born soul, from its feeble infancy to its manhood in grace. It teaches the soul to take its first trembling and tottering steps in walking with God. It feeds our spiritual strength with the Bread of God, and nourishes our inward growth with the body and blood of our Lord. It developes and matures every virtue, and ripens the faithful for heaven. As Coleridge has said: "Faith is the fountain; and charity, that is, the whole christian life, is the stream which flows from it."

Faith also saves the soul by putting it actually into a state of salvation. It brings us into a condition which renders it consistent for a holy and righteous God to save us for the sake of Christ's merits imputed to us, in the place of our own sins which the Lamb of God has taken away. It places us at the foot of the cross, where "the wrath to come" can never reach us; and where the sprinkling of the blood of Jesus seals and secures us from the destroying angel's power. The believer is already saved *in part*; but that part is a pledge, which ensures the whole. Even now, in the present life, he enters into rest, and feels the power of the salvation which reigns within, and brings deliverance from bondage and from fear.

Faith saves the soul, because it so effects the whole state of the believer, that for him "to die is gain." It is the sure result, that, where Christ is, so shall his servant appear. The believer is, in this life, fashioned into a sort of rough-hewn likeness of his Lord. The marble, as we may say, is merely "blocked out" in the rude semblance of that perfect form which it is to receive at last. And slowly as the work may seem to go on, we are certified that it will take the finishing stroke under the hand of death; and quickened with that celestial fire, of which it has received the first undying spark while yet it was on earth, it shall be all glowing with love and activity, a living and immortal image of the Son of God.

Old South Lectures.

REV MR KIRK'S LECTURE

The last in the series of doctrinal lectures was delivered, last Sabbath evening, at the Old South Church by Rev. Mr. Kirk. Text, Hebrews 6: 13 to the close of the chapter. The subject was, "*The believer in Christ has the only true ground of hope.*"

First. He relies on the testimony of God. He does not obtain his hope by intuitions, nor has any inhabitant of earth returned from the other world to give us information. God has by his Son given us positive knowledge on this subject. The Scriptures connect the present conduct with the future destiny of man, declare his lost condition, and the atonement made by Christ, as suited to his wants. They also distinctly teach that man must be holy to fit him for heaven, and that the hope of heaven has a salutary influence upon the person who indulges it.

Second. The christian's hope relies upon the promises of God.

The promises are made to persons, who possess certain traits of character. Among the marks of the hope are the following: 1. The person who has a well grounded hope, has a supreme desire to devote himself to the service of Christ. 2. He has repentance for sin. 3. He exercises faith in Christ. 4. He obeys God. 5. He makes an earnest preparation for heaven.

In closing the lecture Mr. K. remarked

1. That religious earnestness was highly important.

2. He addressed those who hope some time or other to attend to their spiritual concerns.

This series of lectures has now been brought to a close. It has been manifest to those, who have attended them, that the subjects discussed are not speculative opinions that have no influence in the formation of character; but that they are essential to the existence of christianity, and that the characters of men are formed under their influence.

In these lectures, the doctrines of the gospel have been clearly stated and ably vindicated. The trumpet has given no uncertain sound. No one need to be in doubt respecting the faith of the Orthodox ministry of Boston. They are the legitimate successors of Cotton and Wilson, the Mathers, Cooper, Sewall and others, who in their respective generations, contended for the faith once delivered to the saints.

We hope that, before many weeks, these lectures will be given to the public through the press, that those who did not hear, may have opportunity to read them.

The impression in the country is extensive that Boston ministers do not preach doctrinal discourse, or teach their people very definitely what the gospel is. The publication of these lectures will do away the impression, and it will be seen that Boston ministers understand theology, and that they have clearly defined their position. It has not been their object to teach the philosophy of religion, as new or old school; but to state and defend the doctrines, just as God himself has taught them in the sacred pages.

The preachers have sought to be the interpreters of God's truth to their fellow men without addition or diminution.

The Reform in Italy.

Our attention has of late, been attracted by the revolutionary movements in Europe. Rome, the very mother and nurse of oppression, has opened her ears to the demands of humanity, and has begun to relax her iron hand a little. A pope is, at last, found ready to allow that *priests* are not the only men who possess rights, and are capable of experiencing pleasure and pain.

The conduct of Pius IX is looked upon from this country with various feelings, some attributing selfish and ambitious motives to the pontiff; others, hailing him as a true friend of freedom and reform. I believe that both these judgments are hasty and premature; but what I wish to speak of particularly at this time, is the spirit which some of our best men exhibit towards the movements in Italy. They are men who are contending earnestly against the spread of papal delusion, and consequently are unwilling to allow that any good thing can come out of Rome.

They seem under the impression that to countenance an act of his Holiness the Pope, will amount to a compromise of their hostility to popish delusion and intolerance. Now this feeling it seems to me, is wholly unnecessary, and somewhat inconsistent in those who wish for the temporal and spiritual good of priest-ridden Italy. They are laboring, in the true spirit of the gospel no doubt, to supplant intolerance by religious liberty; and should they not look with pleasure, and hope, upon any movement which will aid them in that great work, however imperfect that movement may be? Will not the granting of some degree of *civil liberty* to the Italians thus aid them? When the people have discovered that they possess *political* rights, they will soon begin to look to there *religious* rights. Now whatever may have been the motive of Pius IX, one thing is certain, a path has been opened to the progress of reform among his subjects, which cannot be again hedged up. To whom can this prove more injurious than to the "hierarchy" itself? Every blow struck for popular liberty will jar the foundation of the Vatican. Religious toleration will follow in due time, and the Bible be spread among the people, and be read by them. We are too apt to measure the benefits of this movement wholly by the motives of the Pope. But liberty is liberty, and if he has once given his people a taste of "the good thing" they will have it, whether he wills or not. Neither should we despise this reform because it is but partial, and the liberty it grants such as we Americans, should consider but a miserable boon. We must not compare Italy with our own country, but with itself as it has been in the past, and consider that Rome has been for ages the very citadel of tyranny; consequently the sounds of liberty within its walls must, at first, of necessity be faint.

We need not spend our breath in lauding the Pope to the skies for what little he has done in the cause of freedom; but let us, at least, await in silence the issue, and not, by expressing contempt and distrust, help to hedge up an avenue which God is evidently opening for the entrance of truth and liberty into Italy. J. S. B.

Geneva Evangelical Society.

The recent deeply interesting events, which are stirring France and Italy to their very centres, cannot but awaken the profoundest interest in this country. It is a general awakening of the great mass of people, whose homes and hearts and minds have been burdened, bruised, crushed and outraged by the weight of priestly and aristocratic intolerance. Those just rights, which men must have, in order to be men, men will have some day or other, as there is a just God ruling over all. Perhaps no right has been so long withheld, none so reluctantly granted, as freedom of thought, speech and action, upon subjects, connected with our dearest social and religious interests.

To us, religious liberty seems one of the simplest and plainest rights, and yet in modern times, none has had to wage so stern a warfare. Thousands have laid down their lives for it, and multitudes have gone to prison and to exile, rather than renounce it. It was the great idea which made Cromwell far in advance of his age, and caused his character to be strangely misunderstood. It brought our fathers here, yet dimly comprehended even by them, they sometimes faltered in giving to others, what they asked themselves.

But the people of Europe are reaching a manhood of thought and feeling, which cannot long be shackled; they are stepping forth with a boldness and majesty that astonishes us; they are temperate, calm, and firm, but they will be heard; they demand audience with every government of Europe, and will not be driven away. The christian church must look upon these struggles, with a peculiar interest; it sees in these strange workings, something far more than mere political issues; in the deep under current, there is the hidden operation of God's moral laws, which will open families and nations to the warm glow of vital christianity. It cannot be long before religion will go where it listeth; it cannot be long before the Bible, now hardly maintaining a scanty foothold, even among the Protestants of Europe, without the old arm chair of the Fathers, or fierce battling with Infidelity and Rationalism, unaided and alone will penetrate every house and, kindle up the living fire of Divine love.

While the minds of so many are open, as they never were before, to receive large and liberal views, are capable, as they never were before, of discerning man's needs, how inexpressibly important is it for the church to be doing her duty in a time like this; how promptly and vigorously ought she to use every instrument in her power to disseminate the Bible in those parts of Europe where it can be done, for it is Bible principles and Bible restraints, which can alone impart that healthy tone and that true manliness, so necessary to a people's highest interests. Perhaps there is no instrumentality so available and important for doing good in Europe at this time, as the Evangelical Society established in the city of Geneva. It has a three fold operation, embracing colportage for the wide spread distribution of the Holy Scriptures in France, Belgium, Italy, Switzerland; in fact every where that a colporteur can go, an evangelical department, which supplies pastors and garners up the energies of feeble churches; a theological school, where the purest christian truth is taught by such men as D'Aubigne, Gaussen, Scherer and others. In France it has 30 missionaries, 17 newly organized churches mostly among the Catholics, and 11 schools, while a mighty, though silent work is going on through the spread of the Bible. The desire for the Bible is everywhere said to be great; people are famishing for the pure word of God. This is well illustrated at the Gibbon House in the city of Lausanne. It is one of the principal hotels of the city, and stands upon the site formerly occupied by the residence of the talented, distinguished and infidel author, whose name it bears. The house is in the hands of religious people, who diligently distribute the Bible in every direction; during the last five months preceding February, the landlady sold 2,100 copies of the Bible and Testament, for which ready money was cheerfully paid. Thus the precious seed of heavenly truth is scattering far and wide, to bring forth fruit, when and where we may never know, but we do know, "it will accomplish the thing whereunto it was sent."

The Geneva Evangelical Society is in the very centre of thinking, active Europe, and it perfectly understands its field; it has tried and true men in its service, of enlarged views, deep piety, and heroic courage. There, with Romanism on one hand, and Infidelity on the other, the work of evangelical reform, requires a moral hardihood and a vigor of faith of which we have a faint idea in this country.

Should not this Society commend itself anew to your interests, your prayers and your gifts, as the way seems opening on all sides to advance its efforts a thousand fold? You have learned through the papers the past Winter, that it was suffering under pecuniary embarrassments; a debt of 19,000 dollars was crippling its energies; it made an appeal to American christians for help, and the appeal in many cases was generously responded to; the whole debt must not only be paid off, but it needs constantly increasing resources to occupy new and important posts; ought not the field of this Society be now considered one of the most important and interesting departments of *foreign missionary effort*? And as such, dear to every church, and constantly remembered in her public and private prayers. Are not its success and advancement intimately connected, not only with the religious interests of the nations around it, but with our own and with those of the world at large? Let the chains of the Papal dogmas be broken from her subjects before they land upon our shores, her means be crippled, her superstitions exposed, her influence undermined in her own countries, and we have nothing to fear from the Papacy in this country. Let us see that the axe is laid at the *root*, if we would have none of its shoots upon our own soil. France evangelized, thoroughly imbued with Bible truth, what a mighty influence must she exert upon the world? Had the Protestant missionaries, all the zeal and vigilance of her Papal missionaries, carrying with them the elements of a vital and vigorous christianity all along her own coasts, into Algeria and over the islands of the sea, what a mighty impulse must Protestant missions receive, and what glorious victories would the church soon realize over the dark dominions of Pagan and Papal idolatry.

There are many churches and individual christians, who perhaps have felt little interest in this Society, and have read her appeal if read it at all, with indifference; "Let France take care of herself," they say. "France is rich enough." Yes, France is rich enough, but her wealth is not consecrated to Christ; and the time is past when a plea like this is sufficient; there is a sense and a peculiar sense, in which we, as christians, are our brother's keepers; the trust of spreading the gospel is committed to our hands, and we must endeavor through every avenue in our power, to spread it far and wide; the conversion of a civilized and highly intelligent people to a pure christianity is surely a work of no common interest in the great results that must grow out of it. There is a sense in which the souls of one people are as valuable as those of another, and there is another sense in which a choice might be made, where efforts cannot be equally made for all, growing out of the consequences which must result from the great influence of the one, and the public power of the other. A mission at Marseilles must be vastly more important in its bearing than one at New Hemhut.

Let us embrace the Geneva Evangelical Society in our sympathies as we have never done before. And in this social and political awakening of Europe, do we not behold one in that sense of overturning and overturning which must be until He shall come, whose right it is to reign over the kingdoms of the earth. S. S.

Letter from the Sandwich Islands.

MAHAWAO, EAST MAUI, OCT. 8, 1847.

To the Editors of the Boston Recorder.

DEAR SIRS:—You will hear by Rev. Mr. Forbes, who is about embarking for the United States, and will visit your city on his arrival, of the loss sustained by the Hawaiian nation in the removal of Rev. Wm. Richards, formerly and for many years, a member of the Sandwich Island Mission, and of late, a teacher and counsellor of the chiefs; also Minister of Public Instruction, and Commissioner, &c. I have not heard of his death, and he may possibly still linger on the shores of time. He has had repeated attacks of apoplexy, and the last we heard from Honolulu, he had lost all consciousness, and it was supposed he could not survive many hours. Mr. Forbes will tell you if he shall have died before he leaves, the day of his decease, which you will please give to your readers. Ed in his age.

I have long been acquainted with this dear brother, having been his neighbor many years, and having labored with him for many months at Lahaina, the place of his former residence. I am greatly distressed in the fact of his removal. Mr. Richards was a lovely, a devoted, efficient, useful missionary. He was a good Hawaiian preacher, and an excellent pastor. He translated as great a part of the Bible into the Hawaiian language as any missionary in the field, and, in my opinion, his translations have not been excelled. He was greatly respected, and tenderly beloved by the people of Lahaina, and he will have, I cannot doubt, many seals of his ministry, in the kingdom of heaven. All the people, and all the mission, I believe, deeply regretted the necessity that called him away from that post of usefulness. Still we are all now satisfied that God had a work for his servant to perform in connexion with the government. And he has well and faithfully performed that work. No man could have been more devoted, none more indefatigable than Mr. Richards. The chiefs and nation owe him a debt not easily cancelled. I trust the King will show his sense of obligation, by aiding the afflicted family, for I wish to have it known everywhere, that Rev. Mr. Richards sought not his own, but *other's* wealth. It has not been my happiness often, in this *cold, selfish, calculating* world, to become acquainted with so disinterested a man as Wm. Richards. Indeed so open hearted, unsuspicious was his disposition as to lay him open to the imposition and abuse of the designing. Of late, he has been shamelessly slandered in the Sandwich Islands News, a scurrilous paper edited by Peter A. Brinsmade; but I assure you the only ground of this abuse was his kindness to a designing man. But of this I cannot now speak. I beg you to put your readers on their guard against the abuse of the government of the Sandwich Islands, and of the King's officers. You may see the "News," and if you see a series of letters addressed to "John, Jr." I beg to say that though there are many facts given in those letters, still they are given in such a way and so mixed up with untruths and misrepresentations as to have all the effect of gross falsehood. One would think that he was the author of all that is good and valuable at the Islands, and that he had a disinterested regard for the people. Some little incidental good I admit may have flowed from his movements—no *direct* good that I have ever heard of, and he has many a time bid me rejoice in the prospect of preaching in English, the Hawaiians being exterminated. So much for this disinterestedness. But I am full. Other things I could say but have not time to-day. The Lord bless you. Your friend,

JONATHAN S. GREEN.

American Doctrinal Tract and Book Society.

The community have already been informed that this Society is being revived and remodeled with high hopes of extensive usefulness. It greatly needs, and it is hoped it will receive, the needed aid from the friends of truth and religion. Attention is requested to the circular recently published. It meets with general approbation. Letters have been received from many individuals expressive of their high commendation of the object, and of their ardent desire that it may meet with favor from those whom God has blessed with the means. The design is to make the American Doctrinal Tract Society a "Board of Publication of Books as well as Tracts," to defend and propagate the doctrines of christianity as held by the reformed churches of Europe and by our Puritan Fathers, to give those doctrines their just prominence, and to carry them into their practical results. The importance of this enterprise is more and more extensively felt by ministers and intelligent christians. It is the deep conviction of multitudes in different parts of the country that the peace and prosperity of the churches cannot be permanently promoted without more thorough instruction in the distinguishing doctrines of revelation. After mature deliberation and free consultation with other Boards of publication, it has been found that we cannot hope for success, unless we can first secure about $20,000 to aid in publishing the first editions of the works contemplated, after which the sale and annual subscriptions, contributions and donations will republish subsequent editions, give them extensive circulation, and perpetuate them to other generations. Dr. Woods who is President of the Society says, "It is my deliberate opinion that those who shall give of their substance towards furnishing the fund proposed will do a work of benevolence which will meet the gracious approbation of Him who came to bear witness to the truth."

Rev. Dr. Ide says, "In my opinion there are no means of the present day more essential to the promotion of true religion, than an increase of knowledge on the subject of the great doctrines of the gospel. For the want of this, hundreds and thousands who read much on the subject of religion, and frequently hear preaching with which they are delighted, fail entirely to feel the force of the motives which the word of God presents to influence men to repent and live lives of holiness. For want of this, multitudes mistake the nature of true religion and become fatally deceived in respect to the hopes they cherish relating to their own character and condition. For want of this many good men are not sufficiently led to encourage the prevalence of opinions and measures which bring vital piety and practical godliness into contempt and render the operations of the enemies of truth both easy and successful. I do therefore hope that God will give success to this undertaking." Rev. Prof. Park says, "It does appear to me that no object is more important, just now, than the defense of the faith of our New England Fathers, and that the interests of evangelical religion in this and in other lands require special efforts for the maintenance of those views of theology which the Doctrinal Tract Society will aim to present. I most earnestly wish success to this enterprise." After naming several of our fathers, he adds, "As New England men we ought not to consent to the falling of such works from public notice, but it is now very difficult to procure them at any price. As christians we ought not to let the suggestions of our thoughtful and pious fathers slumber unheeded in volumes worn out by time."

The faculty of another of our theological seminaries ardently express their views and feelings as follows: "Having been made acquainted with the plan proposed by the American Doctrinal Tract Society to raise a fund of $20,000 for the purpose of publishing books as well as tracts, we would express our deep sense of the importance of the object and our strong desire that it may meet with favor from the friends of Zion. There are few objects now before the public in which we feel a deeper interest, and we trust it will not be suffered to fail."

Several of the ministers in Boston say of this enterprise, "The object will commend itself to every intelligent christian as one of vast importance at a time, when, from various causes, 'the foundations are being destroyed.' To those whom God has given the means for aiding in this good work, we would commend the object as excellent, and very important, hoping that it may excite the sympathy and co-operation of the friends of truth."

These are specimens of numerous like testimonies from distinguished men concerning this noble enterprise. We have also received the *substantial* testimony of five individuals. One clergyman, one lady and three lay gentlemen have subscribed one thousand dollars each, in aid of this object. And we hope there are many others who will only need to have such an object brought before them in order to enlist their sympathies, and their cordial co-operation, in such measure as God has prospered them. God having put it into the hearts of the Executive Committee of said Society to start such a good and timely enterprise, we cannot believe he will suffer it to fail. But we must rely on those few in the community who not only love the truth, but whom God has blest with abundant means for its publication. We believe that they will not be backward in giving undeniable proof of their gratitude to the Bountiful Giver of all their mercies. As the books are to be stereotyped and perpetuated they will offer a pleasant way for those who have property, to bequeath it to charitable purposes. In these excellent books they may perpetuate their influence, and though dead, speak and do good to many unborn generations.

Mr. Benjamin Perkins of Boston, is the Treasurer of said Society, through whom as trustee, legacies may be made, or to whom donations may be sent. The enterprise, important as it is, cannot succeed unless the friends of truth and holiness come to its aid. May they not wait to be personally solicited. The Lord loveth a voluntary and cheerful giver. S. H.

A Consideration for Politicians.

A writer in the last number of the North American Review, in a review of Lamartine's History of the Girondists, suggests the following striking reflections:—

Perhaps the lesson which the history of liberty in the Old World proclaims from all its pages, and which is repeated again and again in the New, will at last be overheard. When politicians bring on war, they must pay the penalty. In republics, if civilians wish to retain their just influence as statesmen, they must preserve peace. War always has given, and, as Robespierre so clearly predicted in reference to France, always will give in our own and in every free country, ascendency to military reputation. Snatching the prizes of political ambition from the politicians, it will carry the successful general to the seats of power. In some respects it is well that it should be so. If party leaders could secure the popularity and patronage that belong to war, and still divide among themselves the spoils of office, and arrange the order of their succession to the government of the country, we might reasonably consider the prospect of peace, prosperity, and freedom as darkened over. Happily, the sword drawn for liberty has turned against it. Here, the lesson is repeated in another form. War inflicts a mortal blow, not upon the liberty of the people, we trust, but upon the political party that makes it. Some of the politicians who pushed this country into the war of 1812 still live to breed over the fact, that that war raised up military chieftains who clutched from their grasp, the Presidential crown which otherwise would have encircled their brows in sure succession. It is a most instructive circumstance in our history, that when James Madison, then at the head of the government, manifested a reluctance to favor a declaration of war with England, a committee of three was despatched from a Republican caucus to communicate to him their determination of that party to insist upon the measure. The experienced wisdom of that great statesman was overruled and constrained by the short-sighted zeal of less wary politicians. Of that caucus, Henry Clay and John C. Calhoun were the master spirits, and of that committee they were members. Although quite young men, they had, by their genius and eloquence, created to acquire the greatest degree of popularity that can be attained in the sphere of statesmanship. The whole nation was waiting, with admiring eagerness, to confer upon them one after the other, its highest honor. They led their way, and war was declared. When the revolutionary series of Presidents was brought to a close, on the retirement of James Monroe, the hero of New Orleans took Mr. Clay (as many of the electors) votes of the West, and from Mr. Calhoun, so many of the votes of the South and the Middle States, as to leave them both distanced in the race. The popularity of Jackson only yielded to that of the hero of Tippecanoe; and a fresh crop of military chieftains has just been reared, to destroy, in all probability, the last chance of those veteran aspirants for the great prize. It is not the least of the eminent services they have rendered their country, that, in their baffled ambition, the distinguished statesmen and truly great men whom we have named, teach to all coming times the salutary lesson, that, if politicians will have war, they must step aside for ever from the path of honor, and relinquish the posts of power to overshadowing rivals, created by their own suicidal hands. It is not unlikely, as just intimated, that the lesson will be corroborated by the political results of the war in which the country is now involved. Let us hope that it may make a deep and durable impression upon that class of persons whom it so vitally concerns. When the leaders of parties become convinced, that in promoting warlike measures and a military spirit, they are digging their own graves, we may confidently rely upon perpetual peace.

The Christian Register. Again.

It is with extreme reluctance that we find ourselves compelled to continue a personal controversy with a newspaper whose editor is so wanting in a sense of gentlemanly propriety, as to insinuate that a brother editor can be guilty of prevarication.

Our readers will recollect that two weeks since we exposed the reckless treatment of ourselves by the Register, because we had not published a note alleged to have been sent us by the Rev. Mr. Allen, pastor of the Unitarian Church in Washington. We stated that "the first intimation we had that Mr. Allen had directed any such note to us, was the publication of the note itself in the columns of the Register."

Whereupon the Register goes on to say:—

"We suppose the Recorder's denial was meant to go to the extent that he knew of no such note in existence. As it was not "directed" to him, though intended for his columns, we trust he does not mean to be guilty of a prevarication so unworthy of a gentleman and a christian, as under the assertion of his ignorance that Mr. Allen had directed any such note to him, which might be literally true, to make the impression that he knew of no letter being received from Mr. Allen for publication in the Recorder."

This is certainly beautiful language for the editor of a religious newspaper! All that we have to say to it is, that "the Recorder's denial was meant to go to the extent that he knew of no such note in existence."

The "primary responsibility" of the non-reception of the note by the Recorder, does, as the Register conjectures, rests upon "the gentleman whose sermon was the occasion of it." That gentleman will doubtless be glad to acknowledge the responsibility. If the editor of the Register chooses to enter into a controversy with him about this note, we will give him joy when he shall be well out of it.

At the same time that we commented upon the Register's treatment of us, in connection with the famous note, we also noticed its endorsement of the charges brought against us by the "Visitors of the State Normal School at West Newton," and the "Board of Education,"—charges, which, we had promptly met and shown to be without foundation. In our reply to the Register we had said, that the statement that notice was given to us to appear before the Board of Visitors and make good our charges against the school at West Newton, was false from beginning to end. This made our entire public denial of the charge. In the face of all this, the Register says, "now we trust, again, there is no prevarication about the matter, and that the Recorder, under the assertion "no such notice," &c., does not make the reserve—no such *formal* notice. If he received the invitation from Mr. Pierce, or in any other informal manner, it was still a 'notice.'"

Now for the third and last time we say, that no such notice, either formally or informally, was ever given to us. In parting with the Register, we will say that we do not at all appreciate its anxiety that we may be found men of severity. We would commend to the editor the proverb of the wise man—*He that answereth a matter before he heareth it, it is folly and shame unto him.*

A Unitarian's Question.

MESSRS EDITORS:—With the sanction of the classical maxim "Fas est ab hoste doceri," though praying you not to regard the word "hoste" in any other than a technical sense, I must ask you for information which the accompanying papers will shew you. I have failed to obtain it in the quarter where I thought I might with propriety apply for it. I present to you, on the honor of a gentleman, that I am totally at a loss to explain the unconscious silence of the editor of the Register.

The circumstances of the case will explain themselves by what follows:—I am not a controversialist and have never written a line for a religious paper in my life,—so that I am ignorant whether the laws of courtesy which obtain an intercourse between secular editors and their correspondents, habitually governed that between religious editors and their correspondents. I had supposed so.

But to the matter in hand. About the middle of February I addressed a note, of which the following is the substance, to the editor of the Christian Register:—

"DEAR SIR.—Being in company the other night with several Unitarians, and the conversation turning on the doctrines, one of the party declared that a belief in eternal punishment for sin was an article of Unitarian belief to which I expressed my surprise and dissent;—several other persons present joined me in disclaiming it, but it was reasserted with such confidence, that I determined I would appeal to competent authority to confirm my opinion. Will you please inform me whether the Christian Register of churches' entertain such a belief or not? (Signed) A UNITARIAN."

The above is the *entire* substance of my note, though not the words, as I did not preserve my copy. To my great surprise, *three weeks elapsed without any notice whatever being taken of my communication*: unwilling, however, to be precipitate in drawing any unkind inference from this silence, which I thought might possibly be accidental, I, on the 8th of March, addressed a second note to the editor, of which I subjoin a literal copy:—

"MR. EDITOR:—Several weeks ago, I addressed an inquiry to your paper, asking for information on a point of alleged Unitarian doctrine. My communication appeared not from the number next issued until last week, and I then found neither reply nor recognition of my question. I supposed that common courtesy entitled my application to a notice and can suggest no explanation of your withholding it, unless it be a rule of your paper, that no anonymous communication is published. I do not suppose, however, that such a rule would apply to a single application for information. If, however, such be the rule and such the reason of your not inserting my question or noticing it, I will readily comply with the condition and present myself to you if you will signify the fact in your next number. Respectfully,

(Signed) A UNITARIAN.

Three numbers of the Register have been issued since this last communication was sent, and as for reasons to which I am a stranger, my request is considered beneath the notice of the organ of my own denomination, I would respectfully ask of you, Sir, whether you can inform me on this head and also whether you can hint at the direction in which I have offended the etiquette of journalism. Respectfully, A UNITARIAN.

We cheerfully insert the above communication, which is from a respectable and intelligent gentleman. It was undoubtedly proper for him to seek the information he desired, and his manner of seeking it is unexceptionable. The vagueness and uncertainty of the Unitarian belief have long been a matter of complaint. The writers of that denomination are, for the most part, sufficiently explicit as to the *negative* portion of their belief. They are ready on many points, to say what they do not believe; but it has always been difficult to obtain from them a statement of what they *do* believe, sharply and clearly defined.

Not only our Unitarian correspondent, but very many orthodox people, would be glad to have his question distinctly answered from some competent source. We suppose that we could give an accurate answer, but prefer that the reply should come, for greater satisfaction, from the Unitarians themselves. In the whole circle of theological inquiry, there is no topic of more profound and practical interest, than the duration of future punishment. It is one of the last on which we should expect anything like non-committalism, or a reluctance to speak frankly and fully. As the editor of the Register seems to be unwilling to notice the reasonable request of "A Unitarian," we hope that it will be attended to by some one else among his theological connections, to whom, for this purpose, we proffer the use of our columns to any reasonable extent.

New-York.

CORRESPONDENCE OF THE RECORDER.

Aspect of Society—Books needed in Kentucky—Death of a Pious Soldier—Babies needed in Wisconsin—Want of Spirituality in Churches—Statistics of Colportage.

NEW YORK, *April* 10, 1848.

There are two as distinct aspects of life, as there are of a landscape. One is external, where the surface of things is seen, and the other is internal, where the appearances are entirely changed. The colporteur passes perhaps from dense and cultivated communities into the rural districts; there he finds the isolated farm-house or humble cabin, and in them he often sees destitution more painful than that produced by any physical want. Here he discovers the absence of evangelical books, and schools, and perhaps they live wide apart from religious privileges numerously enjoyed by more closely populated regions. But the precious metal are in all such communities, and it only needs diligent culture and some laborious work, to detect them from the surrounding rubbish, and bring them into the glorious light of the gospel.

Explorations made by pious men into the interior of the various States, disclose new and startling phases of society. "I found one family where there was not a solitary book in the house," writes a Kentucky colporteur of the American Tract Society. "It consisted of ten persons, and only one of them could read. The physician in the neighborhood was an avowed infidel. He said he would buy any of Paine's works, but would accept of nothing I had. In another district, found five families destitute of all books, except an Almanac, until I supplied them. One of them was composed of nine persons."

During the last month, a colporteur visited 200 families in the interior of Pennsylvania. "My sales have been large," he writes, "especially among the scattered and poor population, who were nearly destitute of all kinds of books. In these populous neighborhoods, I found but one house of religious worship, and that was in the hands of the Universalists. In those places, I have circulated about $150 worth of the publications of the Society. They appear to be highly appreciated."

Extensive revivals of religion have occurred in Tennessee during the past winter, and occasionally a new convert has been reduced into volunteering for Mexico. Here is an instance of the power of grace upon the heart of a soldier. "A young man," writes the colporteur, "who was recently converted, joined the Mexican volunteers. He received from New Orleans, was taken sick at Vera Cruz, and died at Jalapa. He was quite inexperienced in his religious life, but being absent from the home of his childhood and sympathy of parents and friends, he found consolation and comfort in Christ. When dying, he raised his tearful eyes to his comrades, and feebly said, 'tell father and mother I shall meet them in heaven.'"

The more a man recedes from the light of the gospel, the darker becomes the mist atmosphere about him. "Each day that I have been here," writes a Wisconsin colporteur in the mining region, "I have found from one to three families without the Bible. Indeed, this is about the average destitution I have discovered, since I began to labor in this territory. I have been told more than once, that I ought to bring cards instead of religious books. They evidently have more exalted notions of the ballroom than of the house of worship, of cards than of the Bible."

Writing from a highly intelligent portion of Ohio, a colporteur says the condition of the church is deplorable here, resulting from want of vitality among professing christians. "In nine townships where I labor, I should think about one third of the people attend religious worship. In four others, about one fourth of them. Sabbath breaking is deplorably prevalent. The 'Comeouters' is a new sect here; the Bible and the Sabbath are both proscribed, and in connexion with the infidels, they pass from village to village, lecturing against sacred things and spreading their pestilential doctrines."

The duties performed by the colporteurs may be judged from the statistics of one laboring in New Jersey, during the past year. He visited 3,810 families and held religious conversation and prayed with most of them. In addition, he found 172 families destitute of the Bible, and 308 without any other religious books. He sold 3,218 volumes, valued at $660, and circulated 490 gospels, 80 testaments, and 80,000 pages of tracts. C.

THE FIRST RELIGIOUS NEWSPAPER.—We have often stated that the "Boston Recorder" was the oldest religious newspaper in the world. The truth of this statement has been denied by the "Christian Herald" which paper claims for itself an antiquity some 8 years greater than the "Recorder." The history of that paper seems to have been this: it was originally started with the name "Herald of Gospel Liberty," by Elias Smith, September 1st, 1808, at Portsmouth, N. H. Its name was, after the lapse of some years, changed to that which it at present bears, "Christian Herald," now published at Newburyport. That Mr. Smith published a religious paper as early as 1808, there can be no doubt. The question is, Was it a newspaper? Our venerable predecessor, Dea. Willis, informs us that it was simply a sheet in newspaper form, containing religious and moral articles without any attempt to give the secular news of the day, as the Recorder did from its commencement, Jan. 1st, 1815.

The Rev. Mark Fernald of Kittery, Me., writing to the Portland Washingtonian Journal, says, "I have now before me seven volumes of the "Herald of Gospel Liberty," commencing Sept. 1st, 1808. We would suggest that some historical society ought to have these volumes, Mr. Fernald's consent thereto of course being first obtained. They are an interesting relic, and should we think be deposited in some public library.

THE WALDENSES.—Amongst the many recent advances in the progress of liberal opinions in Italy, there is not one which will be hailed with greater interest and satisfaction by Protestants than the following:—The King of Piedmont, Charles Albert, has at length acceded to his Protestant subjects, the Waldenses, the full benefits of religious freedom and civil equality.

MISSIONARIES FROM THE SANDWICH ISLANDS.—The whale ship Abram H. Howland has arrived at New Bedford, having on board the following missionaries as passengers: Rev. R. C. Forbes, lady and four children; Mrs. and Miss Dibble, and three children, and Master Emerson; all of the American Board of Missions.

REVIVAL IN PHILADELPHIA.—We learn from the N. Y. Observer, that the Third Presbyterian Church in Philadelphia, under the care of the Rev. Thomas Brainerd, is enjoying a limited but most precious revival of religion. The pastor a few weeks since requested at the close of his lecture that any who desired personal conversation would remain. Greatly to his surprise and joy, twelve remained. Every week since new cases of awakening and hopeful conversion have occurred. Last Sabbath week, 30—10 on profession, and 11 by letter united with the Church, and about an equal number are rejoicing in hope of uniting. No special means have been employed except two or three additional meetings as the work seemed to demand them. It might be stated that personal conversation—and direct and faithful appeals by the pastor in his lecture room have been the main instrumentality. It is believed that the blessing of God is about to descend in searching and saving power upon many churches in the neighborhood.

A PERTINENT QUESTION.—A correspondent of the "Gleaner" sends to that paper the following anecdote which deserves a wide circulation:—

The moral influence of the "confessional" is generally considered favorable to the improvement of christian character; but Heaven as according to-day which a lady told me of a Catholic girl of twelve years of age, which if it does not exhibit to advantage the good manners of the girl, was at least a rebuke to the lady, which she informed me she should never forget. The lady was engaged in domestic affairs, when some one rang the street door bell, the girl was bidden to say, her mistress was not at home. She answered, "Yes, ma'am, not when I confess to the priest, shall I confess it as your sin or mine?"

TRIUMPH OF LIBERTY AND LAW.—By a letter from Lexington, Ky., we learn that a verdict has just been rendered in the State Court of Kentucky at that place, of $2,500 and costs, in favor of Cassius M. Clay, against some of those who combined to take down and send off the printing office of his True American in 1845. This is probably the death blow of mobocracy in Kentucky. Rejoice, advocates of Universal Liberty. Your triumphs are not confined to one hemisphere. They irradiate the deepest darkness of despotism, even in the New and Old World.—*N. Y. Tribune.*

☞ The will of James H. Brackett, deceased, of Philadelphia, bequeaths the following legacies:—The American Tract Society $300, to be spent to colporteurage; American Sunday School Union $200; American Bible Society, $100.

☞ The Rock River Conference of the Methodist Episcopal Church at their last session, appointed a Committee to inquire into the expediency of purchasing the Mormon Temple in Nauvoo, for literary purposes.

☞ In the Austrian Empire, one out of seventy-eight is a soldier; in the Kingdom of Great Britain and its dependencies, one in 420; in the United States, one in 2,047.

The Editors' Table.

HISTORICAL AND GENEALOGICAL REGISTER. April, 1848. Published by Samuel G. Drake, Boston.

We know of no publication that exceeds this in interest. New England antiquities and its heroines will entertain the curious, furnish materials for the historian, and we trust will have many valuable reflections for all. The contents of the present number are—Life of Sir Henry Vane; Pedigree of the Family of Vane; Importance of Preserving Original MSS.; Thomas Lechford's Letter to Sewall; A Liberal Bequest—Notes in the Hall Family; Quakers of Lynn to the Year 1655; Destruction at Schenectady, 1690; Grant of Land by Province to his Pastor—Genealogy of the Foxcroft Family; Individual and Family Notes; Historical and Genealogical Notices; Jewish Register; Marriage of Montrose; The Gookin Family; Early Ipswich Families; History of Bellingham; Old Wills in the County of Suffolk, England; Passengers on board the Mayflower, 1620; Records of Boston; Notices of John Bowles, Esq.; First Settlers of Barnstable; New England Societies; Wyoming; Letter to Mather; Obituary of G. J. Stevens; Epitaphs; Proclamation for a Thanksgiving, 1676; Biographical Notices of "Old Settlers;" Indian and French Wars; Noah Wright's Journal; Obituary Notice of Luther Waite, Esq.; Passengers for Virginia, 1623; Epitaphs in Cambridge; Old Receipts concerning Indians; Pedigree of Rowland and Hopkins; Massachusetts Archives; Notes on the Will of Richard Hills; Notices of New Publications; Marriages and Deaths; Donations to the

Foreign News.

Since the publication of our last paper, two steamers have arrived at New York, bringing thirteen days later news from Europe. Revolution succeeding revolution throughout Europe, republicanism seems to have been driven within the borders of Russia. In France, everything was quiet as could be expected; the Provisional Government was using its powers with moderation and prudence. In Austria, there had been a popular movement in favor of a liberal government. The London Morning Post gives the following account of the movement, as it transpired at Vienna, the capital of Austria:—

It is remarkable that the late events in France had made so little impression on minds and prepared them to be ready for any sudden impulse to which they might be subjected. On no other supposition can the success of the populace with which so great a change has been effected in the hitherto loyal and devoted city of Vienna. The immediate impulse would seem to have been given by the Hungarian address to the Emperor, of which, a few days ago, we published a translation; and the excitement was revived and strengthened by the general understanding that an address—possibly a similar petition—was about to be presented to the Imperial Majesty by the States of Lower Austria, which assembled on the 13th.

Accordingly, in the afternoon of that day, upwards of 1,000 students met together in the University, and passed a petition to the throne in favor of considerably unlimited freedom of the press. They decided, moreover, that the Rector and Deans of the University for instant presentation to the Emperor, and in compliance with the request proceeded towards the palace, followed by a large number of students, whose numbers had by the time they reached it amounted to 2,000. On their arrival in front of the Chancery, where the States were assembled, the procession halted, and the students with a copy of their petition to the Diet. One of the most popular members of that body, Count Montecuculi, the Marshal of the Diet, then appeared, received the petition, and assured the multitude that the States would not be wanting in their duty, but would use every endeavour to procure from the Emperor the required concessions. This assurance appeared to satisfy the people, when suddenly a new military force was seen advancing. It consisted of yagers and infantry, the rear being brought up by a strong detachment of artillery, with eight field pieces, and was under the personal command of the Archduke Adelbert.

His Imperial Highness addressed a few words to the assemblage, exhorting them to disperse peaceably; but his admonition produced no effect. No other was then given to fire and charge; and as the latter is stated to have been that some twenty persons were killed, and about ten times that number wounded. Among the former were fifteen students who were in front of the insurgents; and immediately after the volley an influential citizen stepped forward, and, dipping his white handkerchief into the blood that had been shed, fastened it to the walking stick, and exclaimed:—"Behold in the emblem of our future liberty!" A coup de main and a movement both so eminently French in an affair that would not have been looked for from the phlegmatic and rather subdued Germans. The mob now swelled to the number of 20,000 men, rushed into the rooms, and whether by mere physical force, or by reason of a lukewarm resistance on the part of the military, of whom a large proportion are said to have been Italians, succeeded in driving them back, and even in capturing some of the cannon. The Archduke Albert, Charles and John, were in great personal danger, and one general officer was dragged from his horse on which a wounded student was forthwith placed and paraded through the streets in great triumph. Barricades in the usual style were raised in every part of the town, and where attempts were made to remove them, the students were seen to fall on their knees, and make great efforts to oppose by popular opinion.

A strong party of the richer classes had, during these events, escaped out of the town to the villa of Prince Metternich, where they competently declined, but several other country houses and the residences of the Members of the Cabinet whose condemned by the violence of the excited populace. The Minister of War, it appears, received a petition to the throne in favor of considerable unlimited freedom of the press. They declined, however, to

Poetry.

GOD IS EVERYWHERE.

BY A. M. BAKER.

Shall we ascend to heaven's dome,
To search for God's eternal throne;
Where morning stars together sing,
And countless worlds their homage bring?
The highest heavens cannot contain
His glorious works—his awful name.

'Tis he who earth's foundations hid,
And o'er it cloudy garments spread;
Who piled majestic mountains high,
And spanned the arch where eagles fly;
Who spread out beauteous vales below,
And guides the streamlets as they flow;
Made ocean's doom and set its bound.
With bulls and bars to bridge it round,
"Thus far, no farther come," he said,
"And here let thy proud waves be stayed."

The flowers, the grass, the shrub, the tree,
The purling stream, the deep blue sea,
The rock, the sand, the waving grain,
The clouds, the dew, the pattering rain,
The glittering frost, the fleecy snow,
The crags that dark the mountain's brow,
The fertile, the lorde, the lowing kine,
All speak his love, his hand divine.

Go search the bowels of the earth,
Where golden treasures have their birth;
Go fathom ocean's boundless deep;
Go where Sahara's simoons sweep;
Go climb Himalaya's snow clad height,
Or search the grave's dark, silent night,
And heights, and depths, and deserts drear,
All join the song—Our God is here.

When lightnings dart their vivid flame
Across the heavens—their wrath his name;
Upon the pealing thunders roll,
From East to West, from pole to pole,
'Tis God who speaks. The heavens resound
And earth is filled with awe profound;
Creation trembles at his nod;
Bow down, Oh men, and worship God.

He's in the earthquake. Nature shaken,
Earth from her inmost centre quaken,
The everlasting mountains rock,
And ocean trembles with the shock;
Volcanic fires with awful roar
Burst forth, and overwhelming pour
Rivers of lava over the land
In fiery times: 'Tis God's command.

He's in the wind. When tempests sweep
With fury o'er the mighty deep;
And where mountains swell and rise,
In anger frown against the skies;
When fierce hurricanes travel forth,
Or winter's blast sweep o'er the North,
Or gentle breezes fan the brow;
'Tis God who breathes, 'tis Eternal now.

Go trace the comet's trackless round,
Go travel to the utmost bound
Of space; and earth and time where be
As bounds to God's infinity;
On, on, through endless ages run,
From star to star, from sun to sun,
With angel's wings speed swift the flight;
His wondrous works will meet the sight
No blank is found in all the road,
Infinite space is full of God.

Be tum unwearied the planets run
Their annual journey round the sun;
Unnumbered worlds in glory shine;
And tell of majesty divine;
He loosed the bands of Orion,
He guides Arcturus with his sons,
Brings forth Mazzaroth in his turn,
And Pleiades to shine and burn,
As silver gems in chest and light
With diamond rays the sunless night.
While stars sing anthems to his praise
And suns of God about joyful rays;
Earth sun and star as but a grain,
Which stole the mighty maiden.

This God is ours,—our Father dear;
His helping hand is ever near,
To guide our steps—to guard our way,
And point to realms of endless day;
His banner o'er our souls is love,
Celestial goodness from above,
Unbounded mercy, rich, free grace,
To all the seed of Adam's race.

That God whose goodness, power and grace,
Pervades all life, all time, all space;
Who feeds young ravens when they cry,
Will hear his humblest creatures sigh
With confidence to him we pray,
To give us food from day to day,
To keep us from temptation's snare,
And long in health our lives to spare;
And when our toils and wanderings cease,
To guide us to the port of Peace.
To join the song—"Worthy the Lamb,"
The Lord our God—*The great I AM.*

Boston, April 3, 1848.

A FRAGMENT.

There's not a heath, however rude,
But hath some little flower,
To brighten up its solitude,
And sweet the evening hour.

There's not a heart, however cast
By grief and sorrow down,
But hath some memory of the past,
To love and call its own.

TRUE RICHES.

Health and the simplest fare. If these have these,
Accompanied with one single sensation from,—
A conscience which does dost not fear to have
To the great Searcher's eye,—and that strong hope
Whose song never turns, e'en after the passing grave—
Go thou thy way; thou art as emperor,
Bearing the crown o'er with thee: go the way,
And touch the God, who hath bestowed on thee
The gold which monarchs covet but in vain.

The Family Circle.

Children.

Burden says, what you wish your children to be, they will be, if you take pains to make them so: but if a child is eager and impatient for everything he sees, and it is constantly given to him, you must expect that he will never learn to be denied. If you suffer him to refuse everything he is asked for, you must expect him to be selfish and illiberal; if you suffer him to strike or ill-treat those beneath him with impunity, you must not wonder if he becomes proud and haughty; if you never teach him to be gentle and affectionate, you must expect him to be coarse and cruel; if you never permit him to take exercise, he will be puny and tender; if you supply all wants, and never leave him to do anything for himself, he will neither be active nor healthy; but if you use him to manly exercise, he will be strong and vigorous; and if you teach him forbearance, he will bear fatigue and difficulty. Our involuntary impressions being much more easily acquired than those we received by the exertion of the will, example is generally found to be stronger than precept, it is of infinite importance, therefore, that we never expect from our children that which we do ourselves, and that all we enjoin or forbid, be strengthened by the powerful authority of our own example.

Soldiers and War.

My young readers have often been delighted to witness the military parade. They are pleased with the sound of martial music, the glitter of bright guns and swords, and the tramp of the war-horse. They follow the company on its march through the streets, and hasten to the muster-field to see the sham-fight. They wish they were old enough to train, that they might have a drum or a gun. They see nothing in all this show and parade that appears wrong, or that can do any harm. But think, reader, what are the soldiers learning? Are they not practising the art of war? And what is that but learning to kill men? What are the guns and swords for but to kill and murder others?

John is proud to follow the company in which his father and brother trains. He wishes he were old enough to march with them. But suppose to-morrow that same company should be called out to go to the battle-field, where they must kill others, and probably be killed themselves. How would John feel as he heard the music, and saw them leave their happy homes, their children, their wives, their farms, and their dearest friends, never to see them again? Would he run after them, and shout, and wish he could be a soldier? If other soldiers from other countries should come and kill his mother, and murder his brothers and sisters, and burn his house and village, would he think it a fine thing to be a soldier? No; but this is their business. They march, and exercise, and fire, that they may learn all this.

See an army marching to meet their enemy with powder and balls with cannon and swords, to kill and conquer. Would you like to be with them? Would you like to have your father or brother among them, and hear that they had died on the bloody field, and been trampled to the earth by the fierce war-horse? Think before you choose and pursue any course, what it will lead to, and whether God will be pleased with it.

Talking after Church.

"Well, Laura, give me a short sketch of the sermon. Where was the text?"

"Oh, I don't know—I have forgotten it. But would you believe it? Mrs. A. wore that horrid bonnet of her's. I couldn't keep my eyes off it, all meeting time. Miss T. had on a lovely little pink one; Miss P. wore a new shawl that must have cost fifty dollars. I wonder her folks don't see the folly of extravagance. And there was Mrs. H. with her pelisse. It's astonishing what a want of taste some folks exhibit.

"Well, if you have forgotten the sermon, you have not the audience. But which preacher do you prefer, this one or Mr. A.?"

"Oh, Mr. A. He's so handsome and so graceful! What an eye, and what a set of teeth he has!"

Miscellaneous.

The Blind.

We give our readers a week or two since a portion of Dr. Howe's Annual Report to the Trustees of the Massachusetts Asylum for the Blind. We copy from the same Report, another extract:—

Blindness, or a strong constitutional tendency to it, is very often hereditary.

Men violate the natural laws: they "go out of the way" of nature. Nature would bring them back; she sends outward ailments as signs of inward infirmities: this not being enough, she says, I will visit these infirmities upon your children to the third and fourth generation; if ye will not mind for your own sakes, ye shall for theirs.

I believe that a general knowledge of the existence of this stern and inexorable law will do more to diminish the number of infirmities with which the human race is afflicted than anything else can do, and I shall therefore dwell still longer upon it in reference to the blind.

The experience of many years, an acquaintance with several hundreds of blind persons, and much personal inquiry, have convinced me that when children are born blind, or when they become blind early in life, in consequence of diseases which do not usually destroy the sight, the predisposing cause can be traced to the progenitors in almost all cases. Moreover, I believe, that, where the predisposing causes cannot be so traced, it is only in consequence of our ignorance, and not because there are exceptions to the rule.

When the parents or relatives of blind children are questioned in a way which seems to imply the suspicion of the existence of some hereditary cause of the infirmity, they at first deny the possibility of such cause, and often repel the supposition indignantly, as something derogatory to the honor of the family. They usually do this, also, in all honesty and sincerity; for they are not aware of the number and extent of the causes.

A single case, which occurred recently,—one out of a hundred similar ones,—may illustrate my meaning. I was questioning a man as to the causes of the blindness of his son, about which he was not only in ignorance, but, much worse, in error; for he had half believed that his wife having seen the eyes of a cat glittering in the dark had something to do with it. As for any hereditary cause, he never dreamed of it: and yet this man himself was exceedingly purblind; he could not see a thing without poking his nose into it; and always went about with his eyes half shut, and winking and blinking, when the daylight was strong. I found, upon inquiry, that his *own sister* was as purblind as himself, and could never bear the strong light of day without half closing her eyes; and, moreover, that his father and mother were of feeble temperament, and *full cousins*.

The hereditary tendency to disease among the progeny of persons related by blood, or of scrofulous or intemperate persons, or of persons whose physical condition is vitiated in various ways, is not seen at once, and may be entirely overlooked, for various reasons. In the first place, there may be a *strong tendency* or predisposition to some infirmity, as blindness, deafness, insanity, idiocy, &c., which is not developed without some immediate *exciting cause*. Thus I have known persons of a particular family become blind of one eye in consequence of a slight blow from a chip; then after some years become blind of the other from a trifling injury with a finger; or from other causes, so slight as to be borne with impunity by ordinary persons.

Now, if some members of such a family should, by great regularity of life, or by rare good fortune, escape all accidents or exciting causes which would bring on disease, they would probably never suspect the existence of their danger. Or if they were fearful of the tendency, and by great caution escaped the danger, it would be exceedingly difficult to prove the existence of any hereditary taint.

It is common to say of certain families, of which, perhaps, only one person was quite mad, that "there is *something odd* about all the members of it." Now, if we could see the manifestations of *tendencies* to a morbid condition of the body, as we see the tendencies to insanity in strange actions of men, we should discover them where none are supposed to exist.

In the second place, diseased tendencies in parents, whether derived from their ancestors, or planted in their constitutions by intemperance or abuse, do not always manifest themselves by the reappearance of the same infirmity or disease in the offspring. Scrofula, for instance, will reappear in a thousand forms; it may be blindness, it may be deafness, it may be white swelling, it may be something else. I have known cases where it was impossible to find any instances of blindness occurring in a family previous to the one under examination, and yet, upon further inquiry, learned that there had been cases of insanity and *suicide* among the immediate relatives. I am forced to conclude in such cases, that there is some peculiarity in the physical organization of one of the parents or progenitors, which entails upon the offspring strong morbid tendencies.

But laying aside such cases, there are many where the hereditary tendencies to blindness are so manifest in parties who marry, that the probabilities of the offspring being blind are fearfully great. There are cases in which the parents are the authors of their children's blindness, as much as though they gouged their eyes out after they were born. They may sin in ignorance, but God will not remit the penalty of the sin because another had been committed in the neglect of mental culture.

A clear understanding of this law of the transmission of diseased tendencies, both of body and mind, will do much towards banishing disease and suffering from among the children of men.

It will be seen that the wit of man cannot devise a way of escape from the penalty of a violated law of nature; that not a single debauch, not a single excess, not a single abuse of any animal propensity, ever was, or ever can be committed without more or less evil consequences; that sins of this kind are not and cannot be forgiven. There may be those who will harden their hearts and stiffen their necks, and be willing to bide the consequences to themselves for the sake of the the sensual pleasures. But there will appear in the far-off and shadowy future the beseeching forms of little children,—some halt, or lame, or blind, or deformed, or decrepit,—crying, in speechless accents, "Forbear, for our sakes: for the arrows that turn aside from you are rankling in our flesh;" others, having the seeds of direful passions,—envy, hatred, malice, uncleanliness,—say sadly, "Oh, bridle your passions, or they will tear us asunder like wild horses!" Then it shall be seen, that, if the fathers will eat sour grapes, the children's teeth shall be set on edge; that many a mother is responsible for the pride, the vanity, the lust of her daughter; that many a father is as guilty of the death of his son upon the gallows, as though he twisted the rope about his neck with his own hands.

Then many a woman will rouse herself to the stern duty of observance of every law of health, of abstinence from all luxury and all slothfulness, for the sake of those dear ones that may be born to her; and many a man will abandon sensual indulgences which he would have clung to through life but for fear of cursing his future offspring with hellish passions.

Then will some soar to such an exalted pitch of virtue, as to forego their dearest hopes, and resolutely keep aloof from any relations of life that might cause them to bind down bodily or mental infirmities upon the innocent ones of the coming generations.

Then will light be thrown upon the laws of "the pestilence that walketh in darkness" from generation to generation, and the wisdom and goodness of God made manifest even in them.

Then many a case of blindness, or deafness, or infirmity, instead of being looked upon as a mysterious dispensation of Providence, will be seen to be only the penalty of a violated law which was enacted in kindness and love.

Then the love of God to men will be manifested even in afflictions, and his praise will be perfected out of disease and suffering, as well as out of health and enjoyment.

Then it will be seen, that, if this world is a vale of tears, it is full of deformity, and suffering, and sickness, and crime, it is man and not God, that maketh it so.

The late King and Queen of Prussia.

A household scene at Potsdam is not to be omitted. The king was accustomed to take his breakfast in the queen's apartments however busy he might be, even if he had but a moment to take this meal, which generally was composed of fresh fruit, or other simple viands. On one occasion, as he entered, he saw lying on her work table, a very pretty head-dress, which seemed to be quite new. He asked her, pestingly, the price of this pretty cap.

"It is not always right," said the queen, also in a tone of pleasantry, "that men should know the price of woman's toilettes; they don't understand them, and they always find everything too dear."

"Well, but you can tell me the price of this cap, and I should like to know it."

"Oh! certainly I can. I bought it—a great bargain—I only gave four dollars for it."

"Only! a horrible price for such a thing; what a large sum of money!"

While he continued to run satirically on the subject, he was standing at the window, and an old veteran of the guard, an invalid, highly respected, passed by. The king beckoned him to come in, and as he entered the room, the king said, "The lady who is sitting on that sofa has a great deal of money; now what ought she to pay for that little cap that lies on the table? You must not be dazzled by the beautiful pink ribbons, but say what you think it is worth."

The old soldier, of course, knowing nothing of such things, said, after shrugging up his shoulders and pausing to think, "Why, I suppose it would cost some groschen (pence)."

"There, now," said the king, "do you hear that? Groschen, indeed! that thing cost four dollars. Now go and ask that pretty lady, for four dollars, she can well afford to give you as much as she can afford to *pay for that.*" Smiling, the queen opened her purse, and presented the good old veteran, with four dollars most cheerfully, kindly adding a few condescending words.

"And now," continued the queen, with an arch look, still imitating the king's tone of merry satire; "you see that noble gentleman standing at the window; he has much more money than I have. All I have I receive from him, and he gives very freely. Now, go to him and ask him for double what you have received of me; he can afford to give you eight dollars."

The king laughed acknowledged he was caught in his trap, gave the sum she had so playfully forced him to give through her extravagance, as he called it, and heartily wished the old invalid good luck with his present. The affair was, of course, repeated in the ante-chamber, and was received with peals of laughter. That veteran's name was Christian Brandes, who told this anecdote to Bishop Eylert himself. He also added, that when the king returned to Potsdam, after the death of the queen, he saw his royal master, who remembered his features perfectly, and making him a little present, said, with a countenance of sorrow, "Brandes, dost thou remember?" and then turned quickly away.—*Memoirs of Louisa, Queen of Prussia.*

Agricultural.

Legislative Agricultural Society.

At the twelfth meeting the subject of *Fruit* and *Fruit Trees* was the topic of discussion.

Mr. Clark of Walpole, thought there was nothing which a farmer could raise that was so profitable as fruit, if his land was suitable. And of all the kinds of fruit, peaches were the most profitable; though they could not be raised on every soil. In the town of Walpole, he presumed there were more peaches raised than in any town in the State. In the centre of the town, however, peaches would not grow, while in the northern and southern parts they grew abundantly. The soil in the centre was generally flat land, and much the richest soil in the town. He considered the Alien peach as the most hardy, durable and productive kind.

He knew one farmer in Walpole, who, from three quarters of an acre of poor land covered with peach trees, had realized a yearly income of from $250 to $300.

It had been abundantly proved, that peaches flourished best in the coldest and most exposed situations.

Next to peaches, Mr. C. considered apples the most profitable fruit to raise, especially winter apples. And he regarded the Baldwin the best and most profitable kind of winter apple. He had been quite successful in grafting old apple trees. Selecting a thrifty tree, he had been able to get an entirely new top to an old tree, in three years time. This might be done on trees that were even 50 or 60 years old.

Mr. Denny of Westboro', suggested that the reason why the peaches did not flourish in the centre of Walpole, was, that the land was too rich. He had found that peaches succeeded best in a light, poor soil. He had a peach orchard in low, rich land, which yielded no fruit; by trimming it closely for two successive years, he had succeeded, by thus reducing the wood, in getting an ample crop of peaches from these trees. The peach was generally considered a short lived tree; but he had known trees to bear for 20 or 30 years. He considered trees raised on our own soil much better, and more likely to live and thrive, than imported trees, or trees brought from the Middle States. One cause of failure in raising apple trees arose from placing their roots too deep in the ground. Apple trees, and indeed all trees, required attention when young. They should be trimmed carefully and washed occasionally; he used a composition of plaster, soft soap, and cow manure. He had found bar soap a very good application to the wounds of trees, used as putty.

Mr. D. had been successful in raising grafts on old trees. He thought that a quantity of lime placed around old apple trees might be found to be very efficacious in recruiting and vigorating their exhausted energies, as there was a large per centage of lime (he believed nearly 40 per cent.) in their bark.

Pears, too, might be much more easily raised than was generally supposed. If pears were grafted on quince stocks they would be very speedily in bearing condition. They succeeded very well on apple stocks also. A little attention would secure an ample supply of pears as well as apples.

Mr. Rice of Newton, confirmed the remark already made, that the coldest exposures were the best situations for fruit trees, especially peach trees. He had found that peaches would grow and thrive much better on the north side of a hill than on the south side. He accounted for this by the supposition that on the south exposures the buds were very apt to be affected by the warm weather often experienced in March, and sometimes in mid-winter, followed by severe frost. During the warm days the buds swelled, and then were nipped and killed by the coming frost.

Potash and water was the wash which he liked best for trees. He had used it with good results.

Mr. R. made some remarks on the importance of destroying caterpillars and borers. The latter he thought might be most easily destroyed by the use of a wire. Caterpillars should be killed in the spring before they left their nests; they being removed by the hand and crushed.

Mr. Cole of the Cultivator, thought that peach trees succeeded best on high land. They were much less likely to be affected by the frost on such land than on low land. He thought elevation had much more to do with their growth than soil. The peaches, he feared, were very generally killed this year throughout New England, by the warm weather during the winter. He considered peaches a very uncertain crop, and therefore a less profitable one for general raising than some other kinds of fruit. He thought highly of raising peaches from the seed. The stones should be kept dry until mid-winter, then soaked a little, put into moist earth and so kept until spring, when they would be ready to plant, after being cracked.

His theory was, that what was called the yellows in trees, was communicated by insects passing from the blossoms of the diseased trees to those of other trees.

A gentleman, whose name was not given, suggested that lime was very important to the growth of apple trees.

Mr. Hubbard of Sunderland, thought the nature of the soil was more important than elevation, to the growth of peach trees. In the rich alluvial soil of the Connecticut River, the peach tree came to maturity much more speedily than on the loose, gravelly soil of the neighboring hills, but was much less productive and durable. He had known a peach tree to be productive for twenty years on this high, loose soil, while on the River, the peach soon died. It grew too fast.

Subject for next meeting—*Health as affected by Farming pursuits, compared with other Occupations.*—Traveller.

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April 7. C. C. DEAN, Treasurer.

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April 7

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The present work ought to be faithfully studied by every minister of the Gospel, as containing the best and most perfect materials for the prosecution of the ministry and for carrying forward of the great objects of the ministry.
It were well if every member of the congregational church possessed the time and the means to read this work of Neander. The time for reading can be found in every one of them, while every household will need the internal life of which Neander's History is the record. Every family, indeed, every page, instead of being a dead mass of history, lives and breathes before you and makes the reader live and breathe anew in its presence.
The great work of the German Professor is here presented in a form worthy of the matter, in a clear, lucid and intelligible form. The translator's able and finished scholar has produced a history which will be regarded as the standard work in the English language for years to come.
Neander is a religious historian, writing as one observes, not from the standpoint from the outside of antiquity. No one has the experience of having examined rather than from the standpoint of the present, and has given us a history of the Christian religion, which is more than a mere collection and more scrupulous care. His work is as acknowledged standard. Any Congregational minister who has not this work in his library, has not the means at hand for christianizing embodying the results of great learning and extensive reading and inquiry in a form which is adapted to be of the greatest practical benefit to the public. For the ministry, students and intelligent laymen, it is an invaluable work.
This is a work of uncommon value to intelligent clergymen and especially to clergymen and biblical students. As regards the ecclesiastical history of the original Church, it is the most complete work of the kind that has appeared in the English language. New England Puritan.
This work will supply a great desideratum in our literature. It will be perfectly definitive. The general character of the work and the great ability and accuracy which it has the reputation of possessing, will give it additional favor, as the most complete and trustworthy work in Church History now to be obtained.—New York Evangelist.
We now have Neander in English—the vast researches, unprejudiced deductions from the whole field of ecclesiastical facts. A book that should have been translated and set forth in indispensable to the library of the christian minister, for next week of the intelligent general reader.—New York Annalist.

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WILLIAM F. TENNEY.
1t March 7.

PREMIUM PIANO FORTES,

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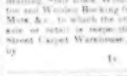

Copy of the Report of the Committee on Musical Instruments at the late Mechanics Fair. Messrs. Hallett, Davis & Co. exhibited a piano forte in superior seven octave Piano of our own manufacture, and the Committee say: "The instrument possesses a full, round, and even tone throughout, with great evenness of touch, and the workmanship throughout is of the most substantial character. It may justly be called a first class instrument, and we have no hesitation in awarding to it the First Premium."
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These Pianos of every variety of style and finish, are and always will be, equal to the modern improvements, which will be sold on the most reasonable terms, and warranted for five years, subject to the purchaser, or his agent, to call on demand.
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Hovey's Patent Spiral Hay, Straw and Corn-Stalk Cutter.

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It has taken the highest premium from nearly every Fair where it has been exhibited.
The following is an extract from the Report of the Committee on Machinery at the late Agricultural Exhibition, held in the Worcester Agricultural Society at their Annual Fair in Oct. 1847.
"C. Hovey & Co entered 1 Patent Spiral Straw Cutters. The Committee are convinced that the method of construction is much superior to any other exhibited on the ground, in the facility of their operation, and the ease with which their work can be performed.
(Signed) C. O. STEVENS, Chairman.
Copy—Attest
WM. S. LINCOLN, Recording Secretary.
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WILL be sold for the low price of $300, if taken immediately. The Organ is enclosed in a pine case, grained English oak. It is 9 feet 6 inches high, 6 feet 5 inches wide, 4 feet 5 inches deep. It has 8 stops, viz., Stop Diapason Bass, do. Treble, Open Diapason, Dulciana, Principal Flute, Twelfth, Fifteenth. It has a swell on a part of the instrument, there is also pedals for the feet connected with the lower octave. For a more particular description inquire of
July 15. 1f J. HOVEY, Lawrence, Mass.

A Card.

DR. A. L. HOYT, DENTIST,

HAVING removed to No. 1 Park street, (first door from Tremont), and taken the generous suit of rooms formerly occupied by Dr. Solomon Keep, is prepared to wait upon all who may require his professional aid. Dr. H. has received a regular dental education, and enjoyed a successful practice of five years, the last, in this city. He is in possession of every improvement pertaining to the science of Dentistry, and all operations will be guaranteed to give entire satisfaction. His office being in the heart of the city, and not exposed to the publicity of a business street, renders it a patronage many advantages not realized in a crowded thoroughfare.
To those who may wish a reference, Dr. H. will be happy to furnish testimonials of his professional skill from individuals of the highest respectability, both in the city and country. 1f June 10.

Special Notice to Families.

GEORGE WHITWELL, APOTHECARY, 66 TREMONT STREET, CORNER OF ELIOT, would most respectfully inform his friends and the public generally, that he has constantly for sale FAMILY MEDICINES, CHEMICALS, CHOICE PERFUMERY, AND FANCY ARTICLES, of great variety and of the best quality.
J. G. W. devotes his attention entirely to the compounding and dispensing of PHYSICIANS PRESCRIPTIONS. With an experience of twelve years in dispensing medicines for prescription and family use, he feels confident attention to business, and untiring efforts to please, to merit and receive your patronage.
All medicines dispensed at this establishment will be of the purest and best quality. No medicines are allowed to be sold to boys or inexperienced persons. Every vial and package is correctly labelled and marked before it is permitted to leave the store, and all those who may be disposed to patronize this establishment may confidently rely upon their favors being correctly prepared and of the best materials.
Also, Best Bermuda Arrowroot, Foreign Leeches, &c., &c. 66 Tremont St., corner of Eliot St., Boston.
1y. Aug 11.

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HAVING recently made some new and valuable improvements in our Centre Draft Ploughs, adapting them to either wheel or sleep ploughing, we are now prepared to furnish our numerous patrons and the public with a complete assortment of Ploughs, viz: Horse Hoe, Cotton, Side Hill, Double Mouldboard, and Right and Left Hand Self Sharpening and Subsoil Ploughs, Harrows, Cultivators, Hussey's Patent Horse Hoes, Corn and Cotton Planters, Root Cutters, Sugar Mills, Ox Shovels, Yokes, Bows, Chains, Hay and Manure Forks, Hoes and Hoe Hay Rakes, Road Scrapers, Shovels, Hoes, &c. &c. Also Grass, Garden, Field and Flower Seeds, Plants, Shrubs, &c. &c. DAVID PROUTY & CO.
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Improved Hay, Straw and Corn-stalk Cutters.

Twenty-eight sizes and Patterns, with reversible Knives. A single glance from three to this advertisement will convince any farmer of its superiority over all others, either the strongest or the most simple in construction. Call and examine for yourselves.
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Ladies and Gentlemen's Gold and Silver Watches, of all the best kinds of the most modern patterns.
Gold Chains, of the most modern patterns.
Gold Pencil Cases, Seals, Keys, Rings, Pins, Jewelry and Table Cutlery. Ivory, Buffalo and Pearl KNIVES, Table and Dessert Knives and Forks, Suits of Knives, Forks and Spoons, Silver and Plated Spoons.
Silver Plated Coffee and Tea URNS, Tea Kettles, Tea Sets, Tea Trays and Waiters, Cake Baskets, Castors, Butter Coolers, Butter Dishes, Fruit Knives, Candlesticks, Lamps, Shades and Trimmings, Bronze Candlesticks, Lamps, Shades and Trimmings, Girandoles and Vases, COMMUNION WARE, Britannia Ware, Lamps and Camphene Sets, &c. &c.
Patent Lever Watches, Gold Pencil Cases, Gold Chains, Gold Seals and Keys, Gold Pens and Pencils, Silver Spectacles, Silver Pencil Cases, Silver Thimbles, Silver Pencil Cases, Silver Tea Spoons, Silver Table Spoons, Silver Soup Ladles, Dessert Knives and Forks, Silver Butter Knives, Silver Fruit Knives, Silver Cake Baskets, Silver Castors, Silver Cups, Silver Pitchers, Silver Tea Urns and Tea Kettles.
Britannia Tea Ware, Lamps and Camphene Sets, &c. Several sizes of the best quality.
Table Cutlery of all descriptions from the common quality to the finest, Ivory, Buffalo, Pearl and Plated Handles, Table and Dessert Knives and Forks, Carvers and Steels.
Tea Trays of all s